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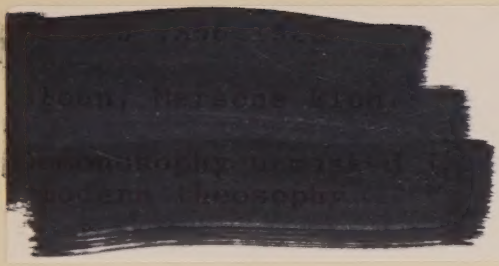

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IN

MODERN THEOSOPHY

WHENCE? WHAT? WHITHER?

AN EXPOSITION AND A REFUTATION
WITH CORRECTIVE BIBLE TEACHING

BY
MERSENE ELON SLOAN
Editor and Bible Teacher

SECOND EDITION OF ABRIDGED TEXT
REVISED AND ENLARGED

THE WAY PRESS
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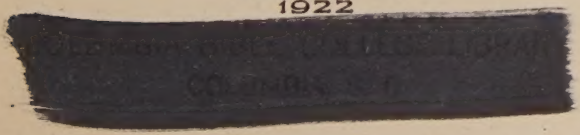

That we may not be overreached by Satan; for we are not ignorant of his devices. —*II Cor. 2:11.*

There will be false teachers among you, who will privately introduce destructive heresies, even denying the sovereign Lord who bought them, bringing on themselves swift destruction. And many will follow their impurities; on account of whom the way of truth will be reviled; and in covetousness with deceitful words they will make gain of you; whose judgment of old does not linger, and their destruction does not slumber.—*II Pet. 2:1-3.*

Maintaining the true word in his teaching, so that he may be able both to exhort by the sound instruction, and to confute the opposers. For there are many unruly persons, foolish talkers and deceivers, . . whom it is necessary to silence; who overturn whole families, teaching for sordid gain what is not proper. —*Titus 1:9-11.*

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PREFACE

THE prophet Malachi [3:5] said that one of the special works of Messiah would be "swift testimony against the sorcerers," and it was so fulfilled. For some reason, the church, in continuing the work of Christ, has largely neglected this phase of needed testimony, until, disguised under other names, it goes little recognized or rebuked, and has actually invaded many individual churches. It is not generally known that sorcery is a large element in the modern revivals of oriental paganism and the psychic religions that are fad-rampant in this hour—the "mystery of iniquity" posing as science and philosophy.

Among the cults of this nature, one of the most subtle, active and disastrous is Modern Theosophy. Current literature abounds in enticing and deceptive sentiments adopted from theosophic teaching, directly or as corollaries, and of which readers do not know the origin or significance. In this way, as well as openly, does the propaganda go on slyly, undermining Christian faith, and substituting the "doctrines of demons," until, as a leading theosophist said, "the

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ideas of theosophy now pervade individual life, literature, the pulpit, the stage, and many societies and organizations."

Not many realize how true this is. The invasion has been so covered by pretensions of interest in the cause of truth that it has not been properly recognized and repelled. Much theosophic literature, both labeled and disguised, is put into our public and school libraries, our book shops, and offered freely to any who will read. Newspapers and periodicals are adroitly worked into the service of promoting the cause, with articles and news items which, while omitting the word theosophy, give favorable impression of certain of the catchy and subtle doctrines. A theosophic journal became so bold as to advise school teachers to work the propaganda quietly among their pupils. Free lectures are given, to which the public is invited. Worst of all, the pernicious principles have infected not a few churches, until even evangelical pulpits teach them.

In all history, there have been strange admixtures of materialism and mysticism in thought and in systems of doctrine. The present is called a materialistic age, yet at no time, probably, have certain forms of mysticism and spiritism been more in evidence, nor so well disguised under a phraseology so closely imitative of truth as to mislead, if possible, the very elect. True

light and knowledge are in the world as never before, and by their side the flicker of an imitation that boasts the name of *gnosis* until many are deceived by it.

This book is much abridged from the original manuscript, offering only an outline for popular use. The element of occultism, which is a large item in the theosophic system, is mostly reserved for the more complete edition to follow. Certain of the oriental features which appeal to some minds with their jargon of mysterious-looking words, names and phrases that make a show of wisdom, are quite overlooked. It is not the intention to display academic knowledge. The subject is too serious and dangerous to handle usefully other than in simple directness in language that is clear to all. And it is handled with bare hands; for gloves are too soft for such. The former edition was pronounced "incisively critical," and it is intended to be such. The writer has made extensive study of the subject, has been, by force of circumstances, a close observer of its working, and has personally suffered from its inroad into his own family. He has had more than half a century of actual experience with the spiritistic and occult, and knows just what he is saying when he undertakes the discussion. The book is not written in the abstract style, but in personal testimony; in modesty, yet in the as-

surance of having the authority of first-hand knowledge, therefore not apologetic. It is hoped that the little book may be useful in warning and guidance amid the snares and pitfalls that endanger every pilgrim who seeks the spiritual way.

> FOR OUR WRESTLING IS NOT WITH BLOOD AND FLESH, BUT WITH THE GOVERNMENTS, WITH THE AUTHORITIES, WITH THE WORLD-RULERS OF THIS DARKNESS, WITH THE SPIRITUAL FORCES OF WICKEDNESS IN THE HEAVENLIES. —*Eph. 6:12.*

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Hold fast the form of sound words which you have heard from me, in that faith and love which are in Christ Jesus. 2 Tim. 1:13

MODERN THEOSOPHY

WHENCE? WHAT? WHITHER?

PROPOSITION: *Modern Theosophy is a system of subtle, evolved and ripened Demonosophy masquerading under a stolen and misused title.*

INTRODUCTION

IN its ancient form, theosophy was a speculative attempt to explain the universe and the nature of the Supreme Being by a peculiar dreamy mysticism. It was too subtle to receive popular notice, and was restricted to adventuresome philosophers. Modern Theosophy exploits in a more popular way some of the old philosophy mixed with other elements, especially spiritism. Like its old forerunner, Gnosticism, it is professedly an attempt to form an eclectic, universal, philosophical religion by an amalgamation of selected elements from all systems. The literature of Buddhism and Brahmanism supplies the terminology, and the doctrines are a loose conglomeration from the religions of India, Egypt, Persia and Greece; the Jewish Cabala; occultism, magic, and spiritistic revelations. It uses some Christian

phraseology, and pretends to be a higher development of Christianity than is orthodoxy, but is the very antithesis of it. Professing to offer the clearest and brighest light, wisdom, peace, hope and liberty, its appeal is to those who are disturbed in their religious thinking, and so are peculiarly susceptible to influences that make a show of knowledge hidden in mystery. Yet, among the most advanced theosophists, there is the most absurd credulity and superstition, expressed in words that deceive the deluded until they reject all evidence of fraud.

The literature of the cult is full of pretentious words that are vain wind, useless and senseless, teaching fictions that were exposed ages ago. It would be worse than a waste of time to bother with the thing, but for the fact that many who have not been taught are being mislead. When current literature is full of the poison, artfully disguised, there is need of specific warning.

The oriental character of theosophical teachings is in accord with all mysticism and spiritism—they have a common source. Isaiah [2:5, 6] refers to the bringing of such corrupting influences from the orient to the Jews in his time, saying:

> Oh house of Jacob, come let us walk in the light of the Lord. Therefore thou hast forsaken thy people, the house of Jacob, because they are

> filled from the East, and are sorcerers like the Philistines, and with the children of strangers they unite themselves.

Here was an ancient attempt to combine the true religion with an importation from the orient. It was disastrous. God stood aloof from His people while the thing lasted; for He can never endorse or tolerate falsehood or the demonism of oriental, or any other, spiritism. It is so today, and the answer to Christendom's present turmoil of trouble is the same as embodied in Isaiah's plea that Israel would turn from those delusions of darkness to the light of God's truth. As then, so now sorcery is a conspicuous item in spiritistic cults, of which Theosophy is one.

Early Christian writings were largely directed against spiritistic and mystical doctrines professing to be improved interpretations of Christianity. Irenæus, who died in 190 A. D., vigorously opposed and exposed Gnosticism, of which Modern Theosophy is largely a revival. It is said that a certain book on Gnosticism helped Madam Blavatsky to invent her system of doctrine.

Irenæus exposed the heresy of a certain Marcus [active about 175 A. D.] who by magical imposture, drew many away from the Christian faith, as Theosophists do now. The claims of Marcus were almost identical with those of the present cult. Irenæus says of various heresies

that teachers were sent forth by Satan pretending to teach a higher Christianity, while negativing the real in practice, in order to make people think all to be like themselves, and so reject Christianity as a delusion. They sought to bring the church into public contempt by pretending to be Christians, while practicing immoralities under the sanction of doctrines proclaimed as Christian. Theosophists and other spiritists now have the impudence to assert that Christianity is a perverted fabrication of that Gnosticism! They assume all people to be blind fools—and they find many who are willing to respond to that rating by accepting their teachings!

Tertullian, another early writer, said that such heresies tend to pride and lawlessness, which we shall find to be true of Theosophy. He also said:

> Heretics are given to consulting with magicians, mountebanks, astrologers, philosophers; and the reason is, that they are men who devote themselves to curious questions [occultism, psychical research, psychology, astrology, palmistry, etc.] "Seek and ye shall find," is everywhere in their minds. Thus from the very nature of their conduct may be estimated the quality of their faith.

Seeking was good before the truth was revealed, but afterwards it is evil; for it is a repudiation of the truth given. Ignoring what is already at hand, and seeking for something else,

is to invite deceptions. God cannot respond to such seeking; for it is not of faith, but of doubt. Only deceiving spirits can respond—which they are ready to do, and so the seekers fall into a trap of their own setting. This is true of Theosophy and of every other cult of professional truth-seekers that ignores and repudiates the already fully revealed things of God. This can not be emphasized too strongly today, when people almost generally are ignoring their Bibles and running after all manner of new-thoughters and new teachers, seeking after strange fires and mysterious phenomena of spiritistic delusions.

GOD, having anciently spoken in many portions and by various methods to the fathers by the prophets, in the last of these days spoke to us in his Son. —Hebrews 1:1,2.

In the following verse, the statement is made that this speaking of God was a complete revelation of himself. Other Scriptures emphasize the same fact, excluding any and all looking for, or reception of, further testimony from human or spirit sources. We are to hold, study and follow what has already been completely manifested.

MODERN THEOSOPHY

WHENCE?

FOUNDERS OF THE CULT

As a distinct cult, Modern Theosophy was born in New York City, in 1875, of Henry S. Olcott, Helene P. Blavatsky, and their mahatmas, with a few others. As Blavatsky is reputed, and herself claimed, to have been the promoter and high-priestess, an outline of her career will largely answer the inquiry *Whence?*

A Russian adventuress, she was from the nobility, and received the usual schooling of her time and station. Without any spirit of accusation or slander, but from the fruit of her life, we are entitled to inquire into her reputation and character. "Figs do not grow on thistles." That H. P. B. (as styled by her followers) was a thistle, is evidenced by abundant detailed testimony. She has been described as "enormously fat," with a "harsh, disagreeable voice and a violent temper;" she dressed "in a slovenly manner, smoked cigarettes incessantly, and cared little or nothing about the conventionalities of life." She was coarse, profane, and shocking in speech;

and subject to tantrums, peevishness and rebelliousness. From childhood, she showed mediumistic qualities and a clairvoyant tendency. She was a terror to her household; impulsive, excitable, capricious, headstrong, wayward, mysterious. She was violent in anger, subject to trances, and kept all those about her in fear until they declared that she had a devil. She was often found talking by herself, and, when questioned, replied that she was talking with an invisible hunchback friend. She was mystical, fond of fairy stories, and claimed to see fairies, hobgoblins, and other creatures of the invisible world. She practiced some of the well-known phenomena of spiritism, and seemed to be under the special protection of unseen powers. She herself attributed her pranks to the influence of invisible helpers.

At seventeen, she made a freakish marriage, but soon ran away from her aged husband. Many years later she married in America a sixteen-year-old boy, it is said. Following the desertion of her first husband, Blavatsky spent some years in travel, seeking knowledge and adventures in mysticism, and at times leading a questionable life.

To the end, Blavatsky showed the same contrary, violent and ugly disposition that marked her childhood. Her nature was never changed, notwithstanding the boasted powers of her re-

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ligion to uplift and perfect human lives. What could be the output of such a teacher? What intimation have we, thus early, as to the probable nature of Modern Theosophy, acknowledging with reverence and boasting such a mother, seeress and priestess? When a fountain brings forth at the same time both sweet and bitter water, then can a vulgar, profane, insulting, infidel, lying, swindling woman bring forth a system of doctrine that can get the following of any but very deluded people.

But Blavatsky would claim exemption from the rule of fruitage, on the ground that she was only a medium of invisible teachers. But what of the character and claims of invisible teachers who, professing to be wise and good, would select such a messenger to transmit their doctrines to the world, without first changing her character and requiring her to reform her conduct? The whole scheme is repudiated by common-sense, even without further evidence. Yet such a strange condition prevails in the world, that thousands of educated people have been, and are being, bewitched by the strange fascination of the system of thought and practice such a woman foisted upon the world.

THE THIBETAN STORY.

BLAVATSKY claimed to have visited Thibet, where she discovered a very ancient book in an un-

known language, but which she was enabled to read by occult wisdom. Something like Joe Smith and the Book of Mormon! She claimed to have also met in Thibet certain "Wise Ones" (whom we shall presently locate under the title "mahatmas") who instructed her and commissioned her to enlighten the world by

1. Putting down spiritism.
2. Converting materialists.
3. Proving the existence of the mahatmas.

This was claimed to have occurred in 1856. But Blavatsky also said that she was taught spiritism by Home in 1858, and knew nothing about it until then. Slipped a cog there, madam! Now why did she learn and practice, and enthusiastically boost spiritism for years following 1858 if she had been commissioned in 1856 to put it down? Her accounts of Thibet and its people did not check with facts, and it was proven that she never was in that country.

Nevertheless, theosophists make much of that visit and the discoveries alleged to have been made there. They emphasize their teachings as coming from the "Masters of Thibet," who are alleged to continue the instructions begun with Blavatsky by sending "thought waves" of inspiration and dictation into all parts of the world. I have in hand scores of messages claimed to

have been so inspired. They are of a peculiarly heavy and exacting legalistic mysticism, extremely pious in that way, but utterly devoid of the joyous, care-free spiritual life provided in the Christian faith. Some Christian terminology is mixed in, but quite without the Christian meaning and application.

The Religion of Thibet

Now what is the religion of Thibet, so esteemed by modern theosophists, and which is being slyly inoculated into the thinking of Christian people? It is Lamaism—a variety of northern Buddhism strongly modified by a corrupt Sivaism, and mixed with native Shamanistic notions and practices. And what is Sivaism? The worship of Siva, the "transformer of forces," whose functions are exercised "only that reproduction may take place." Two of his many emblems are the lingam and the sacred bull. Anyone informed in the Old Testament and otherwise in regard to ancient idolatries, knows that horrible things are involved in that base religion. The teachings of modern Theosophy and kindred spiritism and mysticism have a characteristic trend towards a peculiar form of emphasis on the sexual relations, as will appear later in our inquiry. The alarming increase of extravagant sexual expression that puzzles people today is a logical and in-

evitable result of the subtle influence of the various forms of paganism and nature-worship that this boasting day of culture has welcomed in the name of free thought and free conscience in religion—free from the advices and warnings of the word of God, the Bible.

BLAVATSKY IN AMERICA

NEITHER time nor circumstance of Blavatsky's advent into America appear to be known. Indications point to the early "seventies." She professed to have come from France to America because she knew this to be the cradle of Spiritualism, and she wanted to be at headquarters. She claimed that her mahatma ordered her to come. Blavatsky and Olcott, then a newspaper reporter, met at some spirit seances, and at once became associated in spiritistic and occult investigations.

For some time Blavatsky associated with spiritists as a medium, and then undertook to reform the movement by teaching a higher [!] form of spiritism, incorporating the oriental mysticism she had picked up. This raw western country knew only a crude, elemental kind of spiritism, and Blavatsky was commissioned by the spirits to put it down—by substituting the oriental kind! Crude spiritism had a limited range, and was too simple a fraud to catch many

thinking Christian people. So the devils invented something more subtle, intellectual, and imitative of Christianity, cunningly using the Bible with a show of respect while perverting it unto destruction.

When you are come into the land which the Lord your God gives you, you shall not learn to do after the abominations of those nations. There shall not be found among you any one that makes his son or his daughter to pass through the fire [special magic initiation into a certain occult order], or that uses divination [fortune-telling, etc.], or an observer of times [includes astrology], or an enchanter [a hypnotist], or a conjurer [magician], or a charmer [a hypnotist using apparatus], or a consulter with familiar spirits [spirit mediums], or a wizard [includes palmist], or a necromancer [consulter of the dead]. For an abomination unto the Lord are all that do these things; and on account of these abominations the Lord your God drives them out from before you. You shall be perfect [sincere, or single-minded] with the Lord your God. For these nations, which you are about to dispossess, hearken unto observers of times, and unto diviners; but as for you, the Lord your God has not assigned the like unto you [He is not the source of such things]. A prophet from the midst of you, of your brethren, like unto me [Joshua], will the Lord your God raise up unto you; unto him [Jesus] shall you hearken. —*From Deut. 18.*

A DEVELOPMENT OF SPIRITISM

At first Blavatsky claimed to have received orders from an adept through an "elemental" representing "John King," a favorite "control" among spiritists of that day. Later, she professed direct guidance by two mahatmas, and based the system of modern Theosophy on alleged revelations from these spirit teachers. Olcott had been studying oriental occultism, and his knowledge of that was worked into ordinary spiritism, together with further studies by him and Blavatsky, resulting in the new cult.

In a published article, in 1875, Blavatsky styled herself "a follower of Eastern Spiritualism," and predicted that American Spiritualism would "become a science and a thing of mathematical certitude." She called Spiritualism a child of ancient magic. Magic and mystery were the chief items of interest in starting the Theosophical Society. The catchy Brotherhood plank, now put forward so prominently, was not thought of for some time. At first it was only proposed to study "those secret laws of nature which were so familiar to the Chaldeans and Egyptians."

The Theosophical Society began as a spiritistic circle, and that is what it is now, only developed into a cult of more complicated and intellectual subtlety. Circumstances (some say the mahatmas) led Blavatsky and Olcott to go to India, where they developed their system along oriental lines, and incidentally got some notoriety by an exposure of frauds perpetrated by Blavatsky as alleged miracles.

A little study of the literature of modern Theosophy finds unmistakable evidence of the work of teaching demons, who have a style peculiar to themselves, besides the uninspired or not-dictated work of men and women.

> *For we are not like the many, adulterating the word of God; but as from sincerity, but as from God, in the presence of God, we speak in Christ.* —II Cor. 2:17.

SOME THEOSOPHIC LEADERS

"FROM one learn all," said an ancient writer. "It is enough that the pupil be as his master," said Jesus. An inquiry as to the present leaders of the theosophic cult discloses an affinity between them and their teacher, Blavatsky, of significant bearing on our subject.

Anne Besant poses as the present world-leader of the movement. She was the wife of a clergyman of the Church of England, who was also master of a college. She was apparently a Christian until the birth of a child, when she suddenly left home, child and church. She joined a free-thought society in London, professed atheism, and poured scorn and ridicule upon Christ and Christianity. Then she became a socialist zealot, and was associated in the publication of "The Fruits of Philosophy," described as "one of the most obscene pamphlets ever written." In a much later book she deplored the part she took in that, admitting herself to have been mistaken, but without expressing penitence or contrition.

Besant's acquaintance with the doctrines of Christianity made her a valuable medium for the false teachings; for she is able to clothe them in the semblance of Christian verbiage, making them more deceitful and alluring. A townsman of her earlier life says that she has an inordinate vanity, with an "irresistible desire to be 'in the limelight'—to be in position to display her marvelous gifts of speech."

The doctrine of brotherhood, made so much of as the strong plank of the theosophic platform, seems unable to support the weight of personal ambitions for leadership that broke the Society into factions at the first opportunity. After the death of the original projectors, two rivals set up claims to Blavatsky's mantle: Anne Besant, in England, and Catherine Tingley, in America. Each wanted to be president of the world-society. Neither would prefer the other in honor, in the Christian way, and a bitter fight ensued, the rancor of which continues to this day. Theosophists make extravagant professions of following the "selfless life," yet the ugly contest between these two parties would disgrace a dirty political campaign! So now there are two Societies, and several little sects, or orders, of this universal brotherhood!

NOTE:- Mrs. Besant was introduced to Madam Blavatsky by editor William T. Stead, who was a spiritist and interested in Theosophy. His conspicuous activity in connection with the famed "Welsh Revival" is significant in view of certain strange things associated with that event.

Catherine Tingley was a spirit medium when she took up Theosophy in self-exploitation. She writes with words of honey the most blasphemous teachings, along with numerous and presumptuous claims for herself. No megalomaniac puts forth more blasphemous claims. She dares to call herself, not only the greatest person and teacher in the world today, but the greatest of all time, the Lord Jesus Christ not excepted! Insane people sometimes claim to be the Lord, but she does not stop there; for she claims to be better than He was—yet remains out of the asylum, and finds plenty of fools who are willing to follow her teachings! It is just as Jesus said it would be—teachers coming in their own names, pretending to be great ones, would attract many who are too proud to follow him who came in humility, exalting the Father instead of himself.

The brazen impudence of Catherine Tingley goes even beyond that of Simon Magus, the sorcerer, who "claimed to be some great one, even the power of God"; for she claims to "wield powers" in the sense of controlling the invisible powers. She rates herself as the evolved perfection of great world-teachers, although conceding high honors to Blavatsky, saying she was "martyred, as was Christ, but on a cross of greater agony," and is "one of the world's redeemers."

But the sufferings of Blavatsky, at the close of her career, were only the logical consequences of her life, and nothing like martyrdom.

Mrs. Tingley has emphasized her claim to be the proper successor to Blavatsky by asserting that they were close friends twelve hundred years before Christ, at a time when both were incarnated in Egypt! Later, she even claimed to be the reincarnation of Blavatsky herself! She had recollection of having been a bosom friend long ago, and then she became suddenly conscious of being, not a one-time bosom friend, but a reincarnation of that twice contemporaneous person! Great magic, that! Verily, the evolution of a diseased imagination, with promptings from deceiving spirits, and urged by unbridled ambition, knows no consistency or reason!

A reincarnation of one whom she declares to have been greater than Jesus Christ [Blavatsky, and a reincarnation being an advance over the preceding state], there is no limit to the audacious blasphemy of this Point Loma pretender whom thousands follow, and whose insane ravings are honored on the shelves of public libraries in this professedly Christian land, and whose exploits are heralded in contemporary literature! And these same people ridicule as myth, fable and su-

NOTE:- Blavastky is reported to have died from elephantiasis, perhaps with complications. The end of her career, like that of other such pretenders, should dissuade even the biased from confidence in their claims.

perstition, the authentic, proven, tried, stable and consistent Christian Scriptures in the most essential doctrines and pervert them by presumptuous interpretations unto most grotesque inconsistencies! But how can *such* people rationally interpret anything? The amazing thing is that people who boast of their superior education fall into such a dirty puddle.

Of the satellites of these leaders, it is not worth while to take detailed notice. They form a growing family. Each thinks to give the world its latest and best lessons in truth. They differ some in details, but, in the main, only reflect the teachings of the principal leaders.

LOGICAL INFERENCE

FROM this outline survey of the origin and source of modern Theosophy, we have plain indications as to the character of the doctrines. Detailed inquiry brings to light the extremities of falsehood into which the human mind can be led when it turns from the plain word of God to follow the alluring, fascinating, and subtle suggestions of its own imaginations, enticed and misguided by demon teachers, even as Eve was beguiled into doubt and disobedience by a flattering prospect

NOTE:- The imprisonment by the British Government of Leadbeater, a conspicuous theosophic writer, for corrupting boys, is a comment on such leadership the significance of which appears later in this book.

of power through knowledge—not that which comes through normal experience in obedience, but that glamorous knowledge called occult, which Theosophy especially stands for, but which is illusion, delusion and mockery.

BUT evil men and imposters [lit. jugglers—juggling with doctrine] will progress for the worse, deceiving and being deceived. But do you abide in the things which you learned and was convinced of, knowing with whom you learned; and that from a child you have known the Holy Scriptures which are able to make you wise for salvation, through the faith that is in Christ Jesus. —*II Tim. 3:13-15.*

MODERN THEOSOPHY

WHAT?

FALSE PRETENSES

MODERN THEOSOPHY professes to be a higher and better interpretation of truth and life than is Christianity. It has the audacity to claim to be a development of the higher spirituality of Christianity, while denying its essential and fundamental doctrines, and ridiculing the faith of all who accept the Bible in truth. It pretends to be a friend of churches, wishing to give them clearer light and nobler fellowship, yet insultingly mocks them in all that is most important—Satan in Eden reproduced. He pretended to be Eve's friend, wishing to direct her to higher things, even to the wisdom of gods, but was all the while mocking her very nature as a created being under duty of obedience to God; and mocking God, whose word he contradicted, as we find to be the case with the cult we are investigating. The first teachings are so closely imitative of Christianity that the danger does not appear, and the descent to the paganism which constitutes

the real system is so graduated that inquirers do not realize the situation. Theosophy grows bolder as it meets little opposition from the churches, and makes most daring claims to mislead the unwary. Professions of friendship towards Christianity must be accepted as the assassin's kiss.

Some Theosophists are frank enough to admit that their system is not Christian. Max Muller said that Theosophy is a psychological religion—the word *theosophy* conveying the idea of wild speculations on the hidden nature of God; the word *psychic* reminding of the trances, visions and ghosts; and the word *mystic* leaving the impression of something vague, nebulous and secret. Christianity has no such description. Wherever these elements are present, any claim to being Christian is fraudulent.

That modern Theosophy is a revived paganism, is clear when we compare its teachings with those of ancient pagan cults. The original promoters claimed to be only discovering and reproducing the long-neglected ancient wisdom-religion of pagan peoples. The Bible most emphatically condemns and warns against them, so that it is amazing how any Christians can be misled into the snare of the deceptions.

DENIAL OF DOGMA OR CREED

THEOSOPHY boasts of being unfettered by any dogma, creed or doctrine, but we shall find it to be little else, most positively stated, and some of them imposed upon followers with insistence even in the presence of contrary evidence. Theosophists are the most presumptuous dogmatists, claiming infallible knowledge from direct guidance by invisible beings of superlative wisdom. They glory in a pride that rejects the revelation attested to have been directly from God, and, with perverse folly, accept notions revealed from subordinates—mahatmas!

They make a great ado about tolerance, yet, at the very outset, exact a pledge from every candidate before admission that forever restricts his liberty of opinion to the dictates of the order! He must never question the religious opinions of fellow-victims! He forfeits his right to offer suggestions to any whom he believes to be in error! But no Christian may pledge himself to silence regarding doctrine. He keeps free to testify for his Lord, and against falsehood in every form and place. Pledges of silence and secrecy indi-

cate a cult of falsehood that shuns the light, and seeks to keep victims from exposing hidden corruption. One who will not pledge himself at the outset is not welcome—he might become an uncomfortable member, when certain unsavory secret doctrines and practices are reached! Inconsiderate vows are a specialty of devils, who would bind the conscience before showing their hands. But Christianity says, "Prove all things" and "Try the spirits," before committing one's self. The term "surrender" is liable to misuse, and is being misused in these days by people who think they are in a higher Christian way, but who are in danger from deceptive piety.

The motto of the Theosophical Society is "There is no religion higher than truth." It presumes to set up its notions as positive truth, notwithstanding many inconsistencies and contradictions, and in face of its own claim that all thought is in a state of transitional flux, wherein nothing is fixed! It denies that Jesus Christ is "the way, the truth, and the life," and says: "Each man is himself absolutely the way." Emphatic for a dogmaless cult, overflowing with tolerance, besides being presumption and blasphemy! There are as many ways, then, as there are individuals, and no teachers are needed! By this, teachers of Theosophy are a superfluity—but, if they *will* teach, of course, they must be tolerated! In

reality, theosophists are most intolerant of what conflicts with their notions, using violent words of resentment and denunciation. They make far greater demands on human credulity than they accuse Christians of doing.

WE have repudiated the secret things of shame; not walking in craftiness, nor falsifying the word of God; but by the manifestation [or setting forth in clear light] of the truth, approving ourselves to every human conscience [or sense of fitness] in the presence of God. . . . For we do not proclaim ourselves, but Christ Jesus as Lord. —*II Cor. 4:2-5.*

CREED OF MODERN THEOSOPHY

THE general creed is formulated in the platform of the Theosophical Society. Numerous doctrines are associated with it which have been modified from time to time, as is the custom with spiritistic religions, while maintaining a certain trend. The platform is:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate unexplained laws of nature, and the powers latent in man.

Man, humanity, is the object of emphasis—the supreme consideration. The adage, "The proper study of mankind is man," is far off the track. How is one to learn anything worthy by studying a failure, or a diseased and perverted thing? What uplift in that? To hitch a wagon to a fencepost means a short trip; to hitch it to a star

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This is the eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent. *Jno. 17:3.*

is better. The proper study of man is God, and in that only can one be exalted. To find Him in whose likeness we were created, but whom we lost by sin, is to find the way back to the original norm of man. Jesus Christ, the God-man, is the revelation of what we ought to be, and to study Him, to become His disciple, is the fit and only successful pupilage. Let Him be our teacher, not mahatmas or created spirits of any kind. Why, even the exalted angels of heaven do not affect to be teachers, but leave that work to God Himself. Any invisible beings, under whatever guise, that offer instruction are to be repulsed at once as deceiving pretenders. God *has spoken* in His Son, and there is nothing more to be revealed to man. It is only because people do not like that revelation, and want one that suits their pride, that they run after new revelations and speculative philosophies, grasping after something that will be less humiliating than the truth, which makes clear their need of help from outside themselves. They will accept the help of invisible spirits without any proof of their identity or qualifications, while rejecting the help of Jesus Christ, who accredited Himself so fully

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The glory thou gavest me I have given them. *Jno. 17:22.*

We all, beholding as in a mirror, the glory of the Lord, are changed into the same image . . . . —*II Cor. 3:18.*

Predestinate to be conformed to image of his Son. *Rom.*

that any who at all investigate can not fail to be convinced.

The doctrines that cluster about the theosophic platform are the acme of diabolical cunning, deception and treachery.

UNIVERSAL BROTHERHOOD

THE brotherhood plank is called the cornerstone of the theosophic edifice. The Society assumes credit for something new—it is "forming a nucleus," as though nobody ever thought of the scheme before! But many movements have avowed the same purpose. It is an old shibboleth of Spiritism, and the cry of various secret orders. In the very door of this *creedless* cult is the d-o-g-m-a of universal brotherhood! The very idea of such a brotherhood is taken from Christianity, whose founder was the "Son of man." But to discredit the supremacy of Jesus Christ, in this, it is represented as a conception evolved in human thought, recently born, and is perverted into loose application.

The Son of man is also Son of God—not of human generation, but begotten by the Holy Spirit. He is the second Adam—Divine man, God incarnate. The atonement in Jesus Christ brought all mankind back to the Adamic relation in God's purpose. As in Adam all died, so in Christ are they made alive. The life of the world is in him,

but that life is effective only in those who acceptingly believe in him. Those who reject make themselves aliens from God, thus refusing to belong to the brotherhood that inheres in Christ, so can not claim relation to the universal; for God alone is universal. That which is born of the flesh is necessarily limited to the realm of the natural, and participation in the universal can come only by spiritual birth. Only Christians, therefore, can talk of a universal brotherhood, and even they must qualify the term as excluding those who are not of the household of faith. For an un-Christian, or an anti-Christian, cult to propose to establish a universal brotherhood of humanity, is folly and delusion.

To be fellow-men is one thing; to be brothers, quite another. The term "brother" is a family one, therefore restricted in application. Humanity can reproduce only after its kind. The God-born are not to be counted longer in the fleshly relationships. Jesus said: "Call no one on earth your father; for One is your Father, God." Universal brotherhood can not obtain in a mixed generation. Jesus said, and history confirms, that some men are children of the Devil. Theosophy undertakes a big job, in proposing to establish a Universal Brotherhood of Humanity from such diverse elements. Such a brotherhood must wait, at least until all the Lord's people are

caught up, to be with him in the air. John 1:12, 13 and Matt. 12:50 are good antidotes to the universal brotherhood of humanity virus.

STUDY OF COMPARATIVE RELIGION

THE second plank in the theosophical platform appeals to "liberal thinkers." It, too, is a definite creed of this creedless cult! It is a declaration that Christianity does not present the only true way to God, but that all religions are worthy, and to be consulted and used. Theosophy professes to study and honor all systems alike. But, in reality, it only juggles with them, using, here and there, such items as it can force into a seeming endorsement of its own doctrines, while rejecting and denouncing what is not so available. The very first law of the truly spiritual life—the Kingdom of Heaven—is meekness in sincerity (inherent in Divine Personality), accompanied by reverence for authority. "The fear of the Lord is the beginning of wisdom." The sincere in heart shall recognize God. But neither of these is present in the proposition to study comparative religion to find truth. Nothing is sought as authoritative. Nothing is admitted as authoritative. And it is not intended to change belief according to findings. Each is his own authority, with mind already disposed. Search is only from curiosity, and to find literature that endors-

es preconceptions and supplies material for argument against the unique and supreme authority of the Bible—the same humbug of hypocrisy that was in certain who came to Jesus with questions. Students of comparative religion are usually prejudiced against essential Christianity, and are given to making adverse comparisons by misinterpretations and misapplications. Those who are settled in truth have no desire or occasion to dabble in falsehoods. Slum-trotting is no part of Christian duty, but an act of will-service (a superfluity) fraught with defiling reflex influence. Only for equipment for service in combatting falsehood already active and threatening is one justified in studying various religions, and even that is dangerous.

Instead of making an eclectic synthesis of all religions through the study of comparative religion, as proposed, theosophists make an almost exclusive appropriation of oriental paganism, perverting what few Christian items are admitted, so as to make them seem to endorse the orientalism.

Occultism

The third plank in the platform of the Theosophical Society is also a creed. It capitalizes the word "nature" and all the characteristic terms of occultism. The creed affirms belief in certain

"powers latent in man" that have been neglected all these ages, and which it is to bring out in this the "scientific" phase of its system. This plank is held in special regard, because it has to do with mysteries and the acquirement of supernatural knowledge and power. They seek knowledge because "Knowledge is Power," and power is the theosophic conception of godliness. Instead of making righteousness and holiness the great objects of attainment, as with Christians, they make occult power the supreme thing, with a certain kind of fictitious goodness a condition of attaining this power. Ancient paganism revived! The cult started in a search for magic and the occult, and that is still the chief aim, however much some may deny it, or try to disguise it in order to mislead the critical.

NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD. —*Zech. 4:6.*

THE DOCTRINES

ALLEGED SOURCES

THE doctrines of modern Theosophy are a cunning combination of pantheism, evolution, fatalism, reincarnation, and a number of associated superstitions and queer practices. There are four alleged sources of theosophic doctrines:

1. Ancient writings of paganism—especially the Hindu religious books.
2. "Astral Records."
3. Mahatmas.
4. Intuitions (so-called) of the natural human mind.

Only a little reflection is needed to assure of the foolish inconsistency of resort to, or reliance on, these sources.

ANCIENT WRITINGS

IF evolution is true (and theosophists emphasize it so to be) the later literature is the best. They assert that the Bible was evolved (some say compiled) from more ancient writings. And, even

if not, the alleged later appearance of it should be in its favor, when there had been a period of evolutionary development throughout the world. What folly, then, to go back to the earlier and necessarily cruder literary sources. And, if self-consciousness is to be the only authority, as alleged, why consult the Vedic or any other literature?

ASTRAL RECORDS

THE alleged "astral records" are, in brief, spook photographs of all things that have ever been thought or done in the world. They are stored up somewhere on the "astral plane," and may be consulted by anyone interested in the secrets of other lives—if he will only let the mahatmas develop his occult powers of clairvoyance! But, as it is admitted by Leadbeater, one of the leading theosophic writers, that clairvoyant reading is as liable to error as any other, and subject to delusion from imperfect vision or subjective misinterpretation, of what value is the testimony of such records, even if they exist? Yet theosophists contradict the Bible and all history, and all reason and sense, by appeal to the "astral records."

MAHATMAS

WHEN special and infallible authority is needed by theosophists, they fall back on the mahatmas —always capitalized by them. When the found-

ers of the theosophical cult substituted oriental spiritism for what they called the western, they not only emphasized certain oriental doctrines, but also adopted the nomenclature and phraseology of eastern occultism. Modern (or western) spiritism is simply a revival of ancient necromancy (consulting the dead), using some of the language of Christianity as a disguise. The originators of modern theosophy merely substituted the eastern theory for the same spirit intercourse and applied the oriental terms. In India, necromancy is forbidden, as such, but a substitute is practiced in the form of mahatmic communications. It is only a dodge. Instead of consulting the alleged spirits of the recently departed (thereby hindering their adjustment to the new conditions of the spirit plane, as the superstition puts it) the Hindus apply to the shades of men who are more advanced—men who are alleged to have evolved through many incarnations until they have reached a very high state of perfection, and who have voluntarily devoted themselves to the care and tutelage of humans who are eager to press onward and upward in the path of occult devotion. But they are, in reality, only disguised demons, just as in ordinary spiritism. They may be of a more intelligent order (for spirits differ just as humans do) but that does not make them better. It only gives them power

to deceive more intelligent people by a more subtle cunning. Their teachings are, in the main, identical with those of spiritism, or necromancy.

Christianity has no place for guidance from the dead, or from invisible spirits of any kind—not even from angels, as before said. Angels were created to be ministering spirits, not teachers. Those who remained faithful are happy in the fulfillment of their appointed duties. Those who, through pride and envy, rebelled, transgress still further, and affect to be teachers of men. Their teachings and revelations are in mocking imitation and burlesque of the truth. This is what Scripture states, and is what many people have found by sore experience. Theosophic appeal to, and reliance on, the mahatmas is sure proof that the system should be labeled "Demonosophy," rather than "Theosophy." The real god of theosophy is Satan.

INTUITION OR SELF-ILLUMINATION

SELF-ILLUMINATION—the "inner light" is held to be also an important source of knowledge and wisdom. This rather contradicts the supremacy of the mahatmas, but it matters little; for it is a good sop to hand out to the proud—they are most in harmony with falsehood, and more easi-

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Men loved darkness rather than light. —*John 3:19.*

ly led. The inner light is easily manipulated by a little hypnotic suggestion, so it does not bother the mahatmas a little bit.

"But," said Jesus, "if the light within you be darkness." Some think they have truth because the inner sense is so clouded that they can not see realities. The ostrich fears not while its head is hidden beneath the sand. A philosopher may think a pool of water is deep because of the muddiness that hides the bottom. Falsehood may *seem* to be positive truth to an abnormal mind—and that is just what the sinful human mind is. It is when the prodigal comes to himself that he realizes his condition. Seared consciences are not cleared consciences, and only cleared consciences can perceive truth clearly. To follow the inner promptings of a fallen nature, is far from following the mind of God, where only is truth. If we are to walk in the light, we must look away from natural inner promptings unto Jesus Christ, "the way, the truth, and the life"—the only light of the world.

Introspection is a most alluring but deceiving and dangerous practice. It is very liable to lead to captivity of the mind to seducing spirits who take advantage of the darkness of men's minds to suggest misleading notions by way of fancies and impressions. Looking within often becomes a form of idolatry, with self as the god. Self-

worship is a large phase of theosophy, which declares man to be, himself, God. The fact that theosophists repudiate truth is proof that their inner light is darkness that comprehends not; for whoever is of the light comes to the light—responds to and acknowledges it, as Jesus says.

The Logos became flesh, and dwelt among us, and we beheld his glory, a glory as of an only-begotten of a father, full of grace and truth.

He who has seen me has seen the Father.

If our gospel be veiled [not clear], it is veiled to those who are perishing; to those unbelievers whose minds the god of this age blinded, so that they might not see clearly the effulgence of the gospel of the glory of Christ, who is an image of God.

He [Christ] is a likeness of the invisible God . . . . by him were all things created . . and he is before all things, and by him the universe was constituted [arranged and put together].

Who [Jesus Christ], being an effulgence of his [God's] glory, and an exact impress of his person [or personality; see the Greek], and sustaining the universe by the word of his power.

These quotations, from John 1:14; 14:9; 2 Cor. 4:3,4; Col. 1:15-17, Heb. 1:3, and many other Scriptures, fully corroborated in Christian experience, show the sufficient and complete revelation of God in Jesus Christ, excluding any other manifestations through mahatmas or occult investigations.

DOCTRINE OF GOD AND CREATION

THE system of modern Theosophy is embraced in its theory of God and of creation, or, rather, of the world's evolution; for it denies a creation in the proper meaning of the word, substituting a form of pantheistic evolution of emanations.

Of God, the statement is: "We do not yet understand or comprehend the Infinite, the Something men call God." It is one of the dodges of spiritism to refuse to make any definite statement regarding God. Such indefiniteness is a sure sign of the evil source of the whole theosophic system. Of what sort is any light, whether inner or outer, that leaves this item in such obscurity? In the face of such a declaration of ignorance, why do theosophists make any attempt at all to define God? Yet they do it. What right have they to denounce the Christian doctrine of God, if they admit having no understanding or comprehension in the matter? It would be at least consistent and discreet to be silent, but they are not. Why will people run after teachers who, at the very outset, insult their intelligence by offering instruction from empty minds? This professed ignorance of God is rather boastingly ex-

pressed, yet it is sure evidence that those who endorse the position have not the mind of God at all, however much they may claim to be gods; for the mind of God is surely self-conscious. Every Christian has some understanding and comprehension of God; for he has the mind of Christ, and Christ is God-man. So the Christian has the God-consciousness, and no others have or can have it.

Not having any understanding of God, why do theosophists define him as "an eternal, omnipresent principle"? Such is a doctrine, not of reason or of the inner light in natural human consciouness; for man does not deduce impersonality from constant experience of the personal. Personality inheres in the very constitution of man, as self-consciousness recognizes. That self-consciousness is from God, in whose image man was created.

HE who planted the ear, shall he not hear? or he who formed the eye, shall he not see? . . . . it is he who teaches man knowledge. [Ps. 94:9,10]. They who make them [idols] become [LXX] like them, and all who trust in them. [Ps.115:8]. Who, among men, knows human affairs except the spirit in man? Likewise, who knows the things of God, except the Spirit of God? [1 Cor. 2:11, freely translated in our speech].

These rational statements show the imbecility of notions of an impersonal God, and the fact that we become assimilated to our conception of God; also, the fact that we can understand the things of God only as we receive his Spirit. Not by science, philosophy, occultism, spiritism, or evolution but by revelation and regeneration, can man know TRUTH.

WHAT IS MAN?

MODERN THEOSOPHY says that man is "constitutionally independent of the physical body," i. e., pure spirit, or discarnate spirit, becoming incarnate from a pre-existent state in the spirit world. This is directly contrary to the Bible, which says that man's body was created first. Then God put into that body the breath of life, and man *became* a living being. Man became, not was already. He was never intended, or destined, to live as an unembodied spirit. There never was, and never will be, such a being as *man* apart from the complex being God made him—body, soul and spirit. The perfection of man will be accomplished only when, in resurrection, the whole being is fully redeemed. "A spirit has not flesh and bones, as you see me have," said Jesus after his resurrection. The hope and consolation of the Christian is not in a disembodied future, as with spiritists; not in being unclothed, but to be clothed more fully, which is quite different from any "astral" notion. The childhood song that has long been accounted very pious, "I want to be an angel," is quite at variance with the Christian teaching. The redeemed will never be spirit

beings, but will have glorified bodies like that of the Son of God who took upon himself forever the human nature. The Man in the Heavens will have many brethren with him in glory.

Who will transform the body of our humiliation into a like form with the body of his glory.
—*Phil. 3:21.*

Beloved, now are we children of God, and it has not yet been manifested what we shall be. But we know that, if he should appear, we shall be like him. —*I John 3:2.*

. . that we may present every man perfect in Christ. —*Col. 1:28.*

REINCARNATION

PASSING over the theosophic cosmogony, with its grotesque theories of vibrations, emanations (or sparks), and its low conception of a Supreme Being that is but a conglomerate mass of broken fragments, we come to the doctrine of reincarnation, which is said to be the "central truth" of theosophy.

It is not at all a new notion, but a revival of the ancient pagan superstition of transmigration. Is it not remarkable how these advocates of evolution *go back* to ancient and long-ago exploded theories for their leading doctrine? And is it not remarkable how people of Twentieth Century boasted enlightenment are so ignorant as to fall to such teaching?

The doctrine of reincarnation is a perversion and denial of, and substitute for, the doctrine of resurrection. It is an attempt to explain immortality and perfection without either a redemption or a resurrection. As we "put on incorruption" the moment we are raised from the dead, there is no place for another incarnation in corruptible flesh in order to further develop towards immortality. *Reincarnation is an impossibility in*

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the Christian system. It is God who brings to perfection those who receive His life into their hearts (as in Heb. 13:21), and this is to be done in this life so far as it has to do with conditions in the other world. When men know God in Christ Jesus—in the heart consciousness, or spiritual nature—they *have immortality;* for they are *already* partakers of the Divine nature, which is immortal.

Scripture says: "It is appointed unto men once to die, and after this the judgment," which flatly contradicts any notion of reincarnation. The only evidences for reincarnation offered by theosophy are the conjecture or inference from certain strange flashes of consciousness and seeming recollection of former experiences, and the testimony of the mahatmas.

As for the flashes of consciousness and memories of the past, some scientists account for them by the theory of entailment of race-consciousness. But that does not satisfy the situation. If true, such experiences should be general and more or less constant, rather than sporadic. The fact that persons of mediumistic temperament are specially disposed to such experiences is significant of a more definite and personal agency. So far as I have learned, Pythagoras was the first to record such experiences. It was from him that Plato got the theory of reincarnation.

But pythagoras and Plato were both spirit mediums, in fact, though not in professional practice. From many years of close acquaintance with this matter, I explain such experiences as due to obsession from spirits. Entailment of race consciousness could produce only general and vague impressions, whereas, the experiences in question are of quite definite and personal items. Now discarnate spirits have had long experience in this world, and have recollection of events and of people from ancient times. When they attack individuals, their own mental states are impressed upon the consciousness of those whom they obsess. I could give a number of illustrative instances if space permitted, but two or three may be useful as samples that clearly indicate the correctness of my diagnosis. [See note on personal experience in appendix].

REINCARNATION DENIED AT FIRST

REINCARNATION was expressly denied at first by those who put forth modern Theosophy. Olcott says that Blavatsky did so by direct orders from the mahatmas, who then directed her to teach that, at death, souls go to other planets to stay. After the visit to India, and six years after theosophy was launched, the doctrine of reincarnation was affirmed. Olcott says it was by express orders from the mahatmas, both to Blavatsky and

to himself. He recognized the strange contradiction, but was too blinded by the evil powers to charge the mahatmas with fraud. He blamed himself for having, somehow, misunderstood the mahatmic wisdom! It is clear, then, that the doctrine of reincarnation is not an essential in the theosophic system. The claims for its importance are entirely gratuitous and superfluous. But it makes a hit with foolish people of a certain trend of mind, and is useful in covering up the operations of demons. The gist of the whole thing is this:

Obsessing spirits have consciousness of past experiences, as before stated. That consciousness affects the minds of people under obsession in the line of the psychic intellection just described. In ignorance of the facts, people suppose that such recollections are of their own former experiences in some other life, or at some other time. In so doing, they fail to guard against the obsessing attacks of the spirits, and so are more easily led into the snare of actual possession. Very cunning are the ways of demons. We need to know the devices, as Paul said. My purpose in dealing with this subject at all is just to this end.

The claim that Origen and other early Christian writers taught reincarnation is utterly false. On the contrary, they denounced it as a pagan superstition. By gross perversion, certain Bible expressions are made to appear to teach the doctrine, but the misuse is easily shown.

KARMA

INSEPARABLE from the doctrine of reincarnation, is that of Karma, which is called the "second truth of Theosophy." Stripped of its mystical verbiage, the doctrine is simply that of inexorable retribution for all conduct—not from any moral standpoint, but in the bearings actions have on the evolution of selfhood in the occult life. Yet, inconsistently, this inexorable law of fate is administered by the "Lords of Karma"—the special mahatmas who are supreme over this impersonal law! There is no missing or evading the mahatmas in this system of philosophical abstractions!

The doctrine of Karma is a special form of ancient pagan fatalism. There is no "good news" in it, and it is directly aimed against the Christian message of pardon and restoration for sinners. It seeks to rob the Lord Jesus Christ of the results of his sufferings as saviour and redeemer by blinding people to the hope that is in Christ. Karma demands suffering to the "bitter end" for all wrong, whereas, Christ offers deliverance from that end of sorrow and suffering. If there were such a thing as a karmic record, Christianity offers to *blot it all out*. Surely,

it is unbelief that makes anyone give up the Christian way of hope for the bitter pill of theosophic Karma.

The doctrine of Karma makes prayer a mockery, and any cry for mercy to be but wasted breath. Karma condones nothing, *versus* love that covers a multitude of sins. Real love, compassion and mercy have no place in the "wisdom-religion." The word "forgive" is not in the theosophic dictionary. Mahatmas are relentless masters. What a drear, desolate, cheerless, dead, ugly, hideous thing is this theosophy! Without heart or pity, but abounding in accusations, recriminations, and unsympathetic relentlessness! The law of Karma surely befits a demon-religion. It is abnormal, unhuman, insulting to the God of mercies, and a mockery of those who sorrow for sin.

THE GOSPEL CONTRAST

How in contrast is the consolation in the Gospel of Jesus Christ:

"Hope thou in God."

"Come unto me, all ye who labor and are heavy laden, and I will give you rest."

"When we were without strength, in due time Christ died for the ungodly."

"God has laid help upon one who is mighty."

What really *good news* the story of Jesus Christ is to struggling humanity! If only men would believe, and so find the joy of salvation!

ATONEMENT AND REGENERATION

THEOSOPHY is bitterly opposed to the Christian doctrine of atonement, and ridicules the teaching that vicarious sacrifice is even possible. It repudiates Jesus Christ as helper and saviour, and insists that men are competent to bear their own burdens of transgression—mistakes, they call them. But, when not arguing against Christian salvation, theosophists say that man needs help, and should turn to the mahatmas for it! But that help is in the line of magic; for moral and spiritual defectiveness are denied. Sin is repudiated as a spiritual wrong, but is held to be mere inaccuracy due to immaturity of development, to be overcome by education and self-culture. Sin is a weakness due only to the soul's limitation in matter! Poor, inert matter gets all the blame for sin and evil! Even Porphyry, an old-time enemy of Christianity, knew better; for he wrote once to his wife: "Accuse not thy flesh, but thy soul."

Matter is not unclean of itself: it is only a combination of chemical elements. What seems filth in one place is food in another. We get rid of much foolishness when we learn to regard things in the absolute, or ultimate reality, and not in the relative. Jesus said that eating with dirty

hands does not defile, but speaking from a dirty heart. Most people today are more afraid of unsanitary cups and towels than they are of unholy hearts and unclean imaginations. "Nothing is unclean of itself, but to him who regards it unclean, to him it is unclean," says the apostle of spiritual good sense. In other words, it is all in the imagination, that anything is unclean, and imagination may be biased either from ignorance (the darkness of the inner light) or from moral perversion. "To the pure, all things are pure, but to the defiled nothing is pure that is pure." It is abuse of the material that perverts the mental attitude.

Demons had no right to meddle in matter, nor to seek experience in the flesh—they were created as unembodied spirits. In seeking experience with matter, they sinned against their own nature, becoming thereby perverted in their thoughts of matter, until matter seems to them to be evil. So their religions have always represented matter as essentially and inherently evil. The demonosophy of theosophy is clearly indicated in the notion that matter is the seat of evil, and the occasion of sin, rather than its victim and instrument.

NIRVANA

THE Christian thinks of the unchangeable and everlasting blessedness of Heaven as the end of

life experiences. Theosophists hold the oriental notion of Nirvana—some, as the consummation of the many earth-rounds; others, as only the "commencement," or graduation from the series of incarnations into a long and higher evolution through new realms of endless progress. In no case, is it regarded as annihilation, as academic critics have affirmed. On the contrary, it is conceived as an intensification of consciousness, far beyond anything that mortal man ordinarily experiences, or conceives.

Commonly stated, Nirvana is the state in which the individual soul, or evolved "spark," has completed its evolution back to the original source, and has been united again with the IT principle, as a drop of water that has found its way back into the ocean, yet not, as the drop, losing individuality, but retaining the separate self-consciousness acquired through its temporary separation. Apart from the mysterious-looking and pleasant-sounding word, there is nothing in Nirvana to attract, and only deluded minds can find in the theory anything at all comparable to the satisfaction there is in the Christian conception and teaching.

NO DEVIL

THEOSOPHY declares there is no devil, but that what many call the Devil is only their "own

wicked, depraved and polluted souls." The voice of the accuser here, and that is just what the word devil means—accuser, or slanderer. In the very act of accusing people of being their own devils, theosophists show themselves to be children of some kind of devil from whom they got the notion and inclination to accuse. If people's souls became such as this quotation represents, how did they become so, when, according to the theosophic cosmogony, they emanated, as all others did, from the same primal and pure source? If only matter is evil, how can these souls be impure? Fall somewhere, surely! If the souls of some people may be bad, why not of others? Why are only those of anti-devils depraved? And why may there not be polluted souls in the spirit world, even evil spirits?

Jesus Christ said there is a devil, and there are demons. Do Theosophists accuse Him of only uttering his own inner self in that? Furthermore, if the Devil is only a reflection of the wickedness in some men's souls, then God is only the reflection of the good in other men's souls—and what becomes of the theosophic denunciation of the alleged anthropomorphism of the God of Christianity?

FALL OF MAN

THE theosophic dogma that the "descent of spirit into matter" constitutes the fall of man contra-

dicts the theosophic cosmogony; for, according to that, there was no matter for spirit to descend into. Matter is only the congealed, condensed, solidified form of the "sparks" of spirit, or vibrations, that flew off from the central source—otherwise said to be those same sparks burning, or vibrating, with a glow of their own as they devour other sparks of their environment! The fall of man is only his temporary absence from the spirit world, gaining experience in matter, and yet matter is only a special manifestation of spirit! How clear!

But, when God created the physical world, he called it good. When He put of his own spirit into the material body, He said the combination was good. He did not regard it a fall for spirit to be associated with, or dwell in, matter—even his own spirit. The fall of man was not in his spirit coming into matter; for there never was any man at all, except in the combination of spirit and matter. The fall was not in having to do with the forbidden fruit, *as matter,* but in the disobedience, which was a deflection of the spiritual, not the material. Physical degeneration followed the spiritual fall. Every system of thought that regards matter as evil, and the association of the spirit with matter as sin, is anti-Christian. The express test of antichrist is the attitude on this very point. Scripture states definitely that

he who denies that Christ came in the flesh is antichrist. The apostle who wrote it was dealing with this very gnostic proposition which modern Theosophy is reviving. Christ created the physical world for his own use. To regard it as evil, is to accuse him, and that is the specific work of Satan, who dares to slander God as well as men. Again, I emphasize that modern theosophy is demonosophy under a stolen name.

REGENERATION

AGAINST the Christian doctrine of the new birth as a change of heart, with a new life impulse, theosophy continually reiterates the perfectibility of human nature by self-culture. It says: "We have it in our power to perfect curselves, and by and by to transform ourselves completely." God says we must be transformed by the renewing of the mind through the operation of the Holy Spirit with the truth, not by evolution of the old mind. We must be acted upon from without ourselves. An elm can not evolve itself into an oak, nor can a sinner evolve himself into a saint. A dead soul can not evolve itself into life, and fallen man is dead in trespasses and in sins.

Rom. 6:6; Gal. 2:20, 5:24, 6:14; Eph. 4:22-24; Col. 3:5,9 and other Scripture repudiate the perfectibility of human nature.

ON THE BIBLE

THEOSOPHISTS profess to class the Bible with what they call the "sacred literature of the world," holding it to be no more authoritative than any other literature. In practice, they give it subordinate rank, and declare much of it to be of no value. Especially do they subordinate it to the religious literature of India. They are not so fastidious in culling from other books as they are from the Bible. From it they pick out, here and there, a phrase, a sentence, or a verse, to give an appearance of impartiality, and the impression that they use the Bible generally. But these they pervert, misinterpret and misapply to make them seem to fit theosophic propositions. It is the old trick of the Devil, which he ventured to use even with Jesus, but so completely failed. He would fail with theosophists, if they would do as Jesus did—repulse the misuse of the Bible by familiarity with, and use of, the entire text, and not twist isolated passages from their original setting and meaning.

These ultra-wise people go so far as to assert that the Bible was made up of fragments from ancient literatures of pagan peoples. Queries:—How comes it that the Bible, if so made up, so

persistently, consistently and sincerely denounces the doctrines and practices set forth in those literatures, and teaches things utterly at variance with them? How can copied sentences contradict and denounce their originals? Echoes do not contradict their original voices. Most remarkable contortionists, were those Bible compilers! If they were original enough to make excerpts teach directly contrary to the books from which taken, were they not original enough to produce an entire book without scissors and paste? *Nowhere does the Bible give the unprejudiced reader the impression of being a scrap-book of pagan cullings.* Any familiarity with the Bible text makes such a proposition rediculous. No honest mind can conceive that the kind of men who wrote the Bible perpetrated a fraud on the world, braving thereby the scorn and violence of their contemporaries. To so judge them, is to read into their conduct the insincerity of their accusers. The wish to overthrow the authority of the Bible is father to the theory of fragmentary compilation.

I, John, . . . was in the island called Patmos on account of the word of God and the testimony of Jesus. —*Rev. 1:9.*

Why did John and thousands of other Christians suffer persecution, and even martyrdom in multitudes, for holding to the Bible, if, as is claimed, it is only a scrap-book of cullings from the literature of their tormentors? And if, as is asserted by "progressive" Bible critics, Jesus was merely a product of his age, why were his followers punished by the fellow-products of the same age?

ABOUT JESUS CHRIST

"WHOM do men say that I, the Son of man, am?" asked Jesus of his disciples. Men's opinion regarding Jesus Christ, when sincere, is the key to their real selves. It reveals their spiritual vision, the source of their illumination, the basis of their religion, the character of their inner consciousness. During the apostolic period the test of orthodoxy was the attitude towards the personality, or identity, of Jesus Christ. This question is the paramount question today. Its answer was the original and sufficient creed of Christianity, as expressed by Peter in "Thou art the Christ, the Son of the Living God," and by the Ethiopian officer in "I believe Jesus Christ to be the Son of God."

The theosophic interpretation of Jesus Christ is strikingly characteristic, and clearly indicative of the source of the system. The same misuse is made of the "name that is above every name" that certain of the early heretics practiced.

Theosophy separates Jesus and Christ, applying the name Jesus to the man, and the name Christ to the spirit-being they say was in him as a distinct entity. This is a very old heresy that

appeared in the early church. It simply makes of Jesus a spirit medium—a man possessed and controlled by an invading spirit from the other world. Theosophy has no proper conception of the incarnation, but regards it as merely spirit-possession, which shows the calibre of the whole system to be restricted to the notions of pagan religions. It would degrade the birth from above to the level of the diabolical monstrosity of alleging actual invasion of human bodies by the Holy Spirit, just as in demon-possession. Indeed, in the horrible perversions called in Scripture the "mystery of iniquity," it has come to pass that certain professedly Christian cults, or sects, that prate of pentecostalism, are nothing but deceptive diabolisms. It has been proven, and I have made personal observations, that the power acting in present-day trances, tongues and accompanying healings is the power of demons pretending to be God. It is in exact fulfillment of Scripture prophecy concerning the last days.

The Scriptural statement of the relation of the Holy Spirit to the human Spirit of the believer is that of a fusion, or, rather, a growing together of the two natures—the Divine and the human—making the Christian a copy of the incarnate Son of God. Of this wonderful and glorious truth, theosophists and other spiritists have no conception at all. But they conceive of the supernatur-

al as an invading spirit that enters into and literally controls the human organism. Instead of making man to be a Son of God, they would make him the passive puppet of controlling powers. Instead of inspiration, they seek dictation. Instead of a life of righteousness and holiness spontaneously springing forth from a regenerated heart, they seek psychic direction in the mere commonplaces of carnal existence. Too many church folks have hardly better than this pagan superstitious piety, failing utterly to comprehend, much less realize, the real meaning of spirituality as the life of the Christian faith and practice.

THE LIE CALLED

In I John 2:22, we read: "Who is a liar, but he who denies that Jesus is the Christ?" People today would scold John, and denounce him for lack of tolerance and courtesy, in calling even such heretics and false teachers by the "ugly word." John was unfortunate in having lived and written nearly twenty centuries before the World's Parliament of Religions, in Chicago! What could be expected of him? He was only a product of his time and environment! How could John know? Religion is such a vague thing, you know! The last word has not yet been spoken in religion! Others might be as near the truth as John was—and considerably nearer in

present-day perspective, as some theologians would have us think! Politeness counts for more now than does loyalty to God! Tolerance is the supreme virtue of the day! We must never criticise anybody! "Never blame anybody" is one of the distinctive dogmas of spiritism. The Devil resents contradiction and correction! According to John, then, theosophists are plain l-i-a-r-s; for they say that Jesus was not Christ, but only a human medium for "the Christ" to work, or manifest, through—a mere passive channel of the Spirit, as some pseudo-Christians also talk.

IN the beginning was the LOGOS, and the LOGOS was with God, and the LOGOS was God [John 1:1].

THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have gazed upon and our hands felt, concerning the Life . . . . we declare unto you. [I John 1:1,3].

How infinitely better is this view of Jesus Christ than is the devilish caricature theosophy offers!

ON PRAYER

THEOSOPHIC teachings regarding prayer are words that darken counsel, and counsel darkness. We would not expect much place for prayer in a system of fatalism, of self-evolution, of an impersonal IT for supreme Deity. In its very nature prayer is a personal appeal to a personal being. Who but a person can hear? Who else can answer? What abstraction can know the thoughts of men, much less their affections and purposes? What can know the heart of man, but one who also has a heart? Is there no self-conscious being greater than man who can feel with and for him? The very instinct to pray indicates a Person to respond, as the instinct to talk is based on the existence and presence of a listener.

What theosophists *call* prayer is nothing of the kind. It lacks the first esentials of prayer. For most part, it is only an affirmation of self to self, together with a kind of hypnotic reaching out of the will to bring the "cosmic forces" into the control of one's self for the accomplishment of one's own purposes—notwithstanding the "selflessness" of theosophic life! It is a mental wav-

ing of the magician's wand to summon the response of occult powers. The following formula for morning use by children illustrates one kind of theosophic prayer:

> "I am a link in the Golden Chain of Love, that stretches around the world, and must keep my link bright and strong. So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself. And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and do pure and beautiful actions. 'May every link in the Golden Chain become bright and shiny."

That! *That a prayer!* Self the supreme thought! An affirmation of self, not a prayer in any sense; for prayer implies a consciousness of self-failure and insufficiency needing help from without. Contrast the "Lord's Prayer," in which the whole acknowledgment and aspiration are Godward, not selfward.

Aside from this kind of alleged prayer and formal mantras, prayer is not encouraged in the spoken form, but in that of a silent will-prayer we may term it—a magic use of the will to control things. It is much the same attitude of mind as that of gamblers, who try to will the shuffle or the throw to result as wanted. This will-prayer, or concentration of mind, is to be directed, they say, to "'Our Father in heaven' in its esoteric meaning, which is entirely different from

the one given to it in theology. A Theosophist addresses his prayer to his Father which is in secret." This "Father in secret" is defined to be the "higher self" of each soul. So theosophic prayer is directed to one's self!

MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT—*Lk. 18:1.*

THE emphasis of this is even stronger in the literal Greek—"it is necessary," or "there is need," always to pray, and not "be discouraged," or "despair." Utter dependence on God is the normal human attitude, not self-assertive self-reliance, as theosophists teach. Some years ago, when this book (which was born in a furnace of trial heated seven times seven times) was in its inception, at a time when is *seemed* as though there were no heaven or God to pray to, the ever faithful Paraclete kept reminding me of this text, and carried safely through. IT WORKS, *no matter how hard the situation*, and regardless of feelings. Faith gets the victory, not feelings. We are to endure *as* seeing the invisible, not concious of a presence.

See Appendix, page 188, for note on the claim that Jesus was an Essene. This footnote belongs at bottom of page 68, but was overlooked.

ON DEATH

THEOSOPHY boasts that it frees men from fear, especially the fear of death. It says:

> When we realize the great truth of reincarnation, when we know that we have often before laid aside physical bodies, then we shall see that death is no more to us than sleep—that, just as sleep comes in between our days of work and gives us rest and refreshment, so between these days of labor on earth which we call lives, there comes the long night of astral and heavenly life to give us rest and refreshment, and to help us on our way.

So the theosophic heavenly life is a night! The Christian heaven is one of eternal day. "There shall be no night there." God is its light, and with him is no darkness at all. A heaven of night must be of the kingdom of darkness—the Devil's own.

Christianity offers quite a different recipe for escaping the fear of death. "In order that, by means of his death, He [Jesus] might vanquish him who has the power of death—that is, the Devil,—and might liberate those who, by fear of death, were during their whole life held in bondage," is more satisfactory than the proposition

of theosophy. The victory of Jesus over death and the grave is the assurance that he will deliver all his followers likewise. Faith in that is more rational than is belief in mahatmic declarations which first deny reincarnation, and then affirm it. The promise of God is sufficient to those who trust him.

Theosophists, like all spiritists, say that death is a beautiful friend—a mere incidental nap in the ages of recurrent experiences. God says it is an enemy to be overcome—the last one in human experience. It is not a normal process, like sleep, hence the universal fear of it among men. It is a *penalty* for sin, which is a violation of the normal life of man. Man was not created to die. Without sin, he would never have experience of death. Only those who belong to the Lord Jesus Christ have any reason to feel secure in death. Only they who have accepted his redemption have any basis for courage. Fear of death is not due to ignorance, but to a guilty conscience that quails before an instinctive apprehension of judgement. And after death—What? Not the theosophic night in heaven, but—the judgment. No reincarnation to look forward to as another opportunity, but, to the unbelieving, "a certain fearful looking forward unto judgment," says God. Death ends probation. If not, there is nothing beyond so dangerous and so awful as to

justify the Son of God in coming down to earth to die for men. The Devil would have men believe that death is only a night's rest between incarnations, so that they will not prepare for the Judgment in the way that makes the work of redemption to be effectual.

Bible	Truths
The wages of sin is death.	The Devil's pay.
Sin bringeth forth death.	The logical fruit.
Sin entered into the world, and death by sin.	Death not natural.
It is appointed unto men once to die, and after that the Judgment.	No returning after a night's rest for another life here.
To die is gain [for Christians].	Not a night.
Blessed are they who die in the Lord.	No blessedness in the theosophic notion.

OCCULTISM AND PSYCHISM

POWER AND MAGIC RIGHTEOUSNESS

THE third plank in the platform of the Theosophical Society reads: "To investigate the unexplained laws of nature, and the powers latent in man." This is a prying, or intruding, into things not seen, condemned in the Bible, and proven by all experience to be disastrous in every way. Occultism does not deal with the real laws of nature, nor the latent powers in man, but, as investigation has repeatedly shown, with supernatural operations and supersensible powers and conditions—the world of spirits. The language of the platform is only a blind to deceive people into thinking the processes to be all right, as truly normal, even as scientific scholars are deceived in what they call "Psychical Research," thinking they are investigating unfamiliar natural forces, while, in reality, meddling with evil spirits.

Anything approaching a satsifactory discussion of this topic would require twice the space we have for this whole book, so we may pass it now with only a few comments. In any investigation

of the occult, even for controversial purpose, there is danger. But, as occultism holds a large place in Theosophy and other cults of the day that thrust themselves upon our notice, it can not be wholly evaded. So it is better that those who know something of Satan's devices should set the matter forth in a way to guard those who, through not knowing, are liable to fall into the snare.

The occult powers which theosophy proposes to use for the uplift of man include, according to its own list, "clairvoyance, telepathy, levitation, the occult transportation of bodies, and the materialization by the occultist of a physical body at a distance." Now this is identical with the work of spiritualism, only disguised by a slightly different cloak. This ultra-spiritual religion resorts to materializations that are beyond the natural as a phase of its spiritual service to mankind! As everything material is so bad, and the primary object of theosophy is to put down materialism, it would seem that, instead of adding to it by occult powers, theosophists would seek to eliminate it altogether! The short and simple fact is that magic is the real thing in theosophical effort.

Occultism is offered as a short-cut process to boost the evolution of man, in contradiction of theosophic insistence upon the inevitable round

of prolonged evolution through successive incarnations. Magic and evolution are made comrades in the wonderful system of "wisdom religion" self-styled theosophy! Why should not these people repudiate the Bible, when it declares that magic excludes from heaven, and sorcery is condemned as an evil work of the flesh?

The power Christians are to seek and cultivate is the power unto righteousness and holiness, expressed in service to God through service to men. Instead of cultivating the occult, and prying into the unseen, the Christian way is the way of faith in unseen and intangible realities—the eternal verities of God's own nature, not spirit creatures playing with magic. We are not to try to find out the details of the invisible world, nor its activities, but to trust God to take care of that in all wisdom and goodness. We have all we can attend to in this world, doing it in the spirit of eternal truth, which is the mind of God. In the prayer of our Lord for His disciples, he said: "I pray not that thou should'st take them out of the world, but that thou should'st keep them from the evil." The other-worldness of Christians is not occultism, but the living on the plane of this world a life that is directed by, and filled with, the spirit and principles of Heaven. The supernaturalism of Christianity is not in attempting to live the disembodied life of spirits by embodied

men. God incarnate in Jesus Christ is our pattern, not even angels, much less demons. The miraculous signs that attested the Divine Source of Christianity were not intended to be a permanent phase of the system, as plainly taught in the New Testament. The permanent elements of power are spiritual, namely, *faith, hope, love.* To cite the ancient seers and prophets as our exemplars, in their visions, voices and various phenomena, is to ignore the facts of Christian testimony. The situation is clearly stated in Hebrews 1:1, 2—"God, having anciently spoken in many portions [fragmentary utterances or revelations] and by various methods to the fathers by the prophets, in these last days spoke to us by his Son." Since the full truth of God was revealed to man in Jesus Christ, there is no more need or place for the fragmentary and shadowy communications that marked the ancient dispensation. Anything purporting to be a repetition or continuance of those ancient methods is a delusion and a repudiation of the revelation in Jesus Christ.

Jesus said that the demand for occult phenomena as demonstration of the unseen marks a sinful and adulterous generation. Faith expresses the moral attitude that is due towards God, and is essentially a manifestation of our own integrity. Not to accept beyond what is seen, is

to impugn the integrity of him who testifies. It is a law of our personality that we judge others by ourselves. Therefore, unbelief is an expression of the lack of integrity in the doubter. "Blessed is he who has not seen, and yet believes" is the way Jesus stated it. The word "blessed," in the Greek, means being of a higher and nobler quality of personality. Theosophists are, therefore, among those who "glory in their shame"—their own lack of integrity. Yet *they* presume to dictate to the world what truth is! He who is himself true accounts God to be true, and believes in His word.

MAGIC—SHORT-CUT TO ATTAINMENT

THE noise theosophy makes about wanting to help humanity is but an echo of the voice of the serpent in Eden, who beguiled Eve with the promise of supreme attainment by the short-cut method of disobedience in eating the forbidden fruit of the tree of knowledge of good and evil. It reiterates the proposition of Satan to Jesus Christ, to satisfy his hunger by a miracle and to acquire a reputation by display of supernaturalism. Short-cut processes are not the kind God generally uses or approves. He needs not to hurry. "He that believes shall not make haste" is a good motto for these times, when the world is in feverish haste about everything. The pro-

cesses of the kingdom of heaven are described by the Lord Jesus Christ in terms of patient waiting for wheat to grow, mature and ripen. When conditions call for special intervention God can do miracles, and does do them. He can speak and things become. He can raise the dead in the twinkling of an eye. He can feed a multitude with a handful of food when emergency requires. But He does not do such things as curious displays, nor when normal processes [which were established by himself] are adequate to the occasion. God sent an angel to open prison doors and release an apostle, when that was the thing to be done, but at another time left an apostle to be let down from a wall in a basket. He healed many sick by a word, and again left Trophimus to the rest-cure, and Timothy to the tonic use of wines. He called Saul by a vision and a voice from heaven, but calls the world by the preaching of the gospel. He wrought unusual miracles through the Apostle Paul at Ephesus, but refused to remove the thorn of affliction and permitted him to suffer sickness and infirmity. He saved the life of the writer by direct miracle on five occasions, and thrice by giving special strength, agility and presence of mind, but has permitted him to suffer sore affliction for many years. God's methods are not rigid, but adapted

to the working out of the "eternal weight of glory" he has reserved for his redeemed children. When we learn to abide, to rest, and to rejoice in That Will, we have reached the perfection of manhood in Jesus Christ who said "Not my will, but thine," and "I delight to do thy will, O God."

God does not protect those who act in presumption. Magic is an unauthorized imitation of the power of God, and is exercised through the agency of wicked spirits who have some limited power in the physical field. But it is distinctly forbidden by God, and is practiced for unholy purposes. When the Corinthian Christians became proud of their genuine supernatural gifts (to be exercised only under the direction of the Holy Spirit), the apostle reproved them, showing that they were not for display but for a special testimony under special circumstances. He showed the better way of Christian spirituality, and warned of the time when those gifts would cease, as being no longer needed. For when that which is complete (the proper rendering of the Greek word sometimes translated "perfect") is come there is no further need of the kindergarten methods. When the apostles had "filled up," or completed, the message of God to the world and had attested it by ample evidence, the world was required to follow that truth without

looking for further revelations or demonstrations. To do so is to repudiate what has been given and declared to be the full revelation of God. In his intercessory prayer (John 17) Jesus prayed for all who should believe in him through the testimony of the apostles. No other or later revelations were to be given. In correcting certain abuses in the Corinthian church, the apostle Paul (1 Cor. 14:36) asked, "Did the Word of God go out from you, or did it only come to you?" We also read, "Salvation is of the Jews." The revelation of God to the world was given through the Jews. There has been no revelation through the Gentiles, and never can be. All alleged revelations since the time of the apostles have been deceptions from evil spirits.

Magic is of evil only, whether "white" or "black." It is not strange that theosophists repudiate the Bible, for it condemns magic as among the worst of sins. The power Christians are to seek and practice is the power unto holiness; the power to do righteousness; the power to serve God in the service of man. Such power has no recognition or mention in the theosophic system, whose affected righteousness and holiness are but a strange medley of pagan superstition—even the "devil's righteousness" and goodness.

THE "ASTRAL PLANE"

THEOSOPHIC literature abounds in references to the "astral plane," and other planes said to be higher than that. It is not worth while to go into full details about this—it belongs to the unseen things, the prying into which accompanies a puffed-up mind and a lack of confidence in God, that is not content to let him manage the unseen and the future while following his revealed will regarding man, in faith and humble obedience. Meddlesomeness with the supernatural has no place among Christians. God has revealed his purpose as being to "present every man perfect in Christ Jesus," and the way thereto is fully set forth in the Bible. "It does not yet appear what we shall be, but we know that when he shall appear we shall be like him" is all the assurance that faith asks, or that true spirituality can use in the present state of development, and it precludes all prying into the invisible realms. Whoever has this hope purifies himself from all wicked ways, and looks for the Lord from Heaven. Waiting patiently for the redemption of the body in the resurrection, enduring as seeing him who is invisible (not trying to actually

see him), and overcoming by faithful testimony on account of the blood of Jesus—this is the story, the biography, of the spiritual life, in contrast to the mock spirituality of spiritistic phenomena.

The "spirit plane," as it is called by spiritists, is sometimes referred to as the "Summer Land." It is the plane on which Swedenborg professed to see heavenly affairs—the alleged spirit counterparts of the material objects on earth: the scenery, cities, houses, schools, people, and even animals; the fences, ditches, roads, etc., for every object on earth is held to be but a materialization of spirit objects in the astral world, the world of "shades" in ancient mythology. It is on this "astral plane," says theosophy, that all that transpires on this earth is reflected, or is recorded in photographic records, so that the history of individuals, nations and races of men can be read as in a book by those who have "astral vision," or clairvoyant power. The "astral plane" is where, they say, the nature-spirits, or fairies, live and cut up capers—the brownies, trolls, imps, goblins, etc., of superstitious folklore so much gloried in by those who provide literature for the young, but which the word of God says to avoid as false and foolish. On this plane are found the powers which magicians evoke to their aid in conjuring. From the shades

of the astral plane apparitions come, and "thought forms" that are materialized by the etherial "astral substance." From this uncanny place come spooks to haunt and annoy.

Theosophists seek to attain a condition wherein they are able, supposedly, to cause their spirits to leave their bodies and go out on the astral plane to travel about inspecting the ghost world, and to meet and converse with others who also function there, especially the guides, gurus and mahatmas. These shades have the form of the physical body, but are not physical, being a sort of astral mist—such beings as fairy stories tell of. Not only may the spirit leave the body, to function on this plane, but the power may be developed of seeing on that plane while in the body and fully awake, it is claimed. Truly, this is living by sight and not by faith. It leads to very disastrous results, being a phase of spiritism. These people think they have reached a high degree of advancement when they can thus read the secrets of the lives of their fellow-men, invading the sanctuary of every human mind they wish to with prying eyes, without even the customary knock at the door! Who but God, the Creator and Judge, has such a right? And He reads men's thoughts through their hearts, which none others do.

CLAIRVOYANCE

CLAIRVOYANT vision, sometimes called "second sight," is the power to see not only objects and persons, but conditions and events, on the astral plane, as they have, are, or will be worked out on earth. Theosophists say:

> Clairvoyance places its possessor in correspondence with the affairs of the higher worlds, enabling him to see and hear what is going on in these realms, and also to cognize the facts and conditions at points remote in both space and time. Hence, not only is such a man a seer for the present, but also for the past. Under certain restrictions he may also investigate some of the affairs of the future.

In the Christian way, correspondence with heaven is only by *faith,* without even trying to imagine a view of spirit realms or persons or events. No Christian attempts to hold communication with any there but God, through Jesus Christ, in the Holy Spirit. Nor does he try to see what God has not chosen to reveal. We are not to try to find out what is going on in the spirit world; we have all we can attend to in the life of faith amid the conditions of this world. Christians are to be in the world, but

not of it. Jesus prayed that the Father would keep his followers from the evil, not that he would take them out of the world. The other-worldness of Christians is not occultism, but the living on the plane of this world a life that is directed by the spirit and principles of heaven. The supernaturalism of Christianity is not the magic of spiritism, but the bringing into the natural of the power of God, restoring the normal which had been broken by sin. Jesus reconciled all things unto God through his participation in the natural, both things in heaven and things on earth. He restored to man the divinity that was lost by transgression, but, as Adam, so Jesus and his followers did not affect to live a disembodied existence, even to the extent of temporary flights into the spirit world. Even the resurrection state is not one of disembodiment, as has already been noted. We cannot emphasize too strongly, in these days of delusions, the fact that the Christian life is one of faith in the unseen, including faith in the testimony of Christ's apostles, who saw him in the flesh, not on the "astral plane." The exception of Paul is strictly unique, as explained by himself, for a special purpose and not to be repeated. The visions of John for apocalyptic purpose make no claim to being visions of the spirit world, but symbolic visions of events, which, having no basis in past experience, could

not be represented in the ordinary way, but required the special treatment given them. The vision that Paul had of the third heaven was not describable in the terms of ordinary earthly conditions. Peter's vision of the sheet let down from heaven full of all manner of creatures was for a special object-lesson, not as a showing of any astral existence. Paul's vision of the Lord was not of any astral or spook form, but of the resurrection body, in order to qualify him for the apostleship.

The vision of horsemen and chariots about Elisha was a special method adapted to the circumstances. There is no reason to think of the objects seen as being actual "astral" entities. There are no spirit horses [Isaiah 31:3]. Nor are there spook chariots. The seers, or prophets, of Israel made no claim to being clairvoyants with power to function on any "astral plane." What visions they had were specially given them for use in teaching the people and not acquired by themselves for their own gratification or show of supernormal abilities. Instead of being glimpses of spirit entities, they appear to have been what we might term psychic cartoons of events. In those ancient days, before the Holy Spirit had been given to man, God had to use the best means adapted to the situation, and He made use of such psychic manifestations as vis-

ions and voices. And until the full revelation of Christ even the first Christians had such helps and experiences. But those "rudiments" (in the language of Paul) passed away and we now have the testimony of the already revealed word to guide us. What has been revealed needs not to be revealed again. The history of all alleged revelations (showings by visions and voices) since the apostles passed away, proves that they are delusions from deceiving spirits.

Whereof I am made a minister, according to the dispension of God which is given to me for you, to fulfil the word of God; the mystery which has been hid from ages and from generations, but now is made manifest to his saints. —*Col. 1:25,26.*

This passage contains more than is commonly understood. The Greek word rendered "fulfil" does not mean simply to accomplish, or carry out, what is already established, but it means to fill full, complete or finish, what had been incomplete. The Lord Jesus had left certain things to be made clear by the Holy Spirit, and the apostle Paul was selected as special ambassador to proclaim the universal application of the gospel of grace. Paul, by the Spirit, actually spoke "the last word in religion," so far as Christian doctrine is concerned. The finality and sufficiency of the thus completed gospel is reiterated by Paul, and needs emphasis in this day of disturbing delusions through alleged new revelations and occult discoveries. Let us hold fast what we have.

FASCINATION, OR HYPNOTISM AND SUGGESTION

A PECULIAR fascination attends spiritistic and theosophic teaching and practice. They suit certain elements in the carnal mind and have the subtle hypnotic power of the spirits that work in them. Fascination suggests the serpent's eye. The truth of God is not fascinating, nor even welcome, to the natural man. Only by divine grace can it be received, appreciated and followed. Theosophy glories in the power of fascination it has over a certain type of mentality. A text-book of the cult concludes with: "Those who will study this theosophic teaching will find, as we have found who are older students, that year after year it will grow more interesting and more fascinating." It is not safe to go after any teaching that is fascinating, and this book gives earnest warning to every reader to beware of the serpent that hides in the grass of theosophic teaching.

Fascination was practiced in the ancient pagan mystery-religion, of which modern theosophy is largely a revival. Back of those rites and ceremonies was an underlying element of mental

suggestion to incite by impressions, to excite the feelings, to lead to action that was impulsive, unreasoning, hypnotic. It is the thing found among the Moqui Indians, who work themselves into frenzy by certain rites if incantation in connection with their serpent-worship. It is to be seen in the methods of auctioneers who, by loud singsong voice, reiterating a few simple phrases, put themselves into a sort of magic state and work a "spell" upon the crowd to make it "lose its head" and offer inconsiderate bids. It is practiced by many "evangelists" and "revivalists" who work upon the emotions and sentiments of the hearers to secure immediate response to their appeals. It is the element in "magnetic" speaking and "magnetic" personality. It is the thing behind all ecclesiastical effort to produce "a religious atmosphere" by architectual devices, ritualistic ceremonies, costumings, posturings, intonations, and dramatic settings or effects. Even so good a thing as music is perverted to the base use of a hypnotizing vehicle.

Psychic intoxication is today largely substituted for real Christian living, until actual immorality is glossed over in communities that make much show of ceremonial piety in church "ser-

Be ye not as the horse or the mule, which have no understanding, whose mouths have to be held in with bit and bridle [Ps. 32:9], is applicable to the matter of psychic control—substituting impulse for reason. Hypnosis and other schemes for moving to emotional action are dangerous.

vices" and "revivalistic" demonstrations. Quite in contrast to this is the New Testament teaching as to Christian worship and living, where the appeal is always to the understanding and conscience, never to the feelings. Instead of trying to influence by "suggestion", Jesus and the apostles always gave instruction, and stated the plain reasons and principles of action. It is the function of the Holy Spirit to make the application to every heart that is susceptible. He does it by convincing of truth, not by the magic influence of hypnotism. He persuades, not compels. Because certain pagan elements of superstition and perversion have been tolerated and used in the churches ever since the Romish harlotry was instituted (that monstrous commingling of Christian and pagan elements in religion)—because of this have theosophy and other spiritisms met little opposition in Christendom.

See notes in Appendix, pages 189-192.

ETHERIC CURRENTS

THEOSOPHISTS say there are "great etheric currents constantly sweeping over the surface of the earth" with irresistible power, which, by certain methods, may be utilized. There is also an "etheric pressure, somewhat corresponding to, though immensely greater than, the atmospheric pressure." Scripture tells of this very thing, but in other words, as follows:

> Our wrestling (hand-to-hand conflict) is not with blood and flesh, but with the governments, with the authorities, with the world-rulers of this darkness, with the spiritual forces of wickedness in the atmosphere [Ephesians 6:12].

Many Christians know this from actual and conscious experience. Only the spiritual are able to discern and understand the meaning of certain influences and powers that are constantly operative in the earth. Others are blind in understanding, and interpret them as only peculiar and unknown natural forces. Scripture says that Satan is the ruler of the "powers of the air," and indicates that our atmosphere is infested by evil spirits. They act in various ways—by hypnotic influences; by pressure; by vibratory sensations upon the nervous systems of people; by magnetic drawings; by soothing or by irritating atmospheric effects, according to the nature of the spirits working in any case; by interference with the workings of nature; by meddling in the operations of human inven-

Note: In the above quotation, the Greek word rendered "atmosphere" is commonly translated "heavenly", or "celestial." But it is also used to designate the region of the stars, and even the place where birds fly. Robinson's Lexicon of N. T. Greek cites this very passage as using the word for the lower heavens, or the air. Prominent commentators give like interpretation. In Eph. 2:2, Satan is called the ruler of the powers of the air, in accord with all Scripture teaching and Jewish traditions. Murdock's translation of the Syriac New Testament renders the word in question "beneath heaven." Our word atmosphere fits and is a consistent rendering. Much of the mystery of occultism and spiritism disappears when we recognize the real situation as Scripture states it, and quit fumbling with speculations about different kinds of mind.

tions; by starting and carrying contagious disorders in epidemics or plagues; by impressions of various kinds; by voices; by producing visions, etc. Their devices are many, adapted to all conditions.

Theosophy calls these powers of the air the "cosmic forces," designating them as beneficent and divine. Its aim is to bring people into harmony with these forces. The promise is, that, by following directions, men may gain control of these divine cosmic forces. Men supreme over divinity! But, in reality, those who go into the thing become slaves to the controlling spirits unto whom they seek under the blind of "hidden forces," "atmospheric pressure," "magnetic currents", "cosmic force", etc. Some details might be given here of experience and observation in these things, but it would only add to what others have written, and need not be repeated now.

Telepathy

THIS topic falls under the preceding head; for telepathy is a form of hypnotic influence exercised at a distance. No Christian may have anything to do with any form of hypnotism. Nobody has any right to try to control another's mind or conduct by any occult influence—by invading his personal freedom, or entering his

personality. God, himself, does not so violate man's free will, but appeals to his choice through informing him of the truth. God does not even convert people by force, notwithstanding the frantic appeals of a certain type of "'evangelists" to persuade him to come down and "make them hit the trail", or shake hands, or come to the altar, or decide. Salvation is not within the realm of magic, but comes through belief of the truth. The Society for Psychical Research has "investigated" telepathy, along with other things, and brought it into somewhat common notice. But such inquiries are in blindness, and help spread the evil by admitting certain realities while failing to discern the real significance, leaving the impression that natural forces are at work where, in fact, spirit intelligences are the agents. To some extent, the latter has been conceded as a possibility, and a few members of the Society have given up the work of prying. On the whole, the work of the Society has been a boost to spiritism, by making it have a place of respectability among scientists. Men without the mind of God can not discriminate in spiritual things, and their efforts to invade the supernatural are sure to result disastrously.

The word "telepathy" is from two Greek words—*tele,* at a distance, and *pathos,* feeling. That is, telepathy is communication between

minds separated by some distance, by the transmission of thought impulses, or feelings, or impressions. "Thought transference", it is also called. It has been defined as "a communication between mind and mind other than through the known channel of the senses." But this is misleading; for the feelings do affect the senses. The real mystery is not so much the channel as the agency. Feelings can be excited without physical contact. Experimenting with telepathy logically accompanies dabbling with the occult and spiritistic. They are all of the same realm of psychic and demonic perversion and delusion. The findings of investigators show the close relation between alleged telepathic communications and those obtained through spiritistic mediums. Close study of the subject results in the opinion that telepathic communications are transmitted through the agency of spirit messengers. The subject can only be thus briefly noticed in this place, with warning against meddling with it at all. There is danger and death in the practice of, and experimenting with, any occultism.

IN John 1:48,49, we read that Jesus told Nathanael that he had seen him under the fig tree, alluding to the custom of private prayer in the shade of one's garden. Nathanael at once recognized and confessed Jesus to be God. Clairvoyant vision and telepathy are a part of the "mystery of iniquity" that would imitate the omnipresence of God.

THE CHRIST'S SECOND COMING

OR, rather, the next coming; for theosophy says that "the Christ" has come to earth several times, and is to reappear again soon. False religions seize every doctrine of Christianity to pervert it, and that of the second coming of Christ does not escape. A theosophic text-book says:

> When we speak of the Christ, we theosophists mean Him to whom others refer when that wondrous word is used, though we know that there are many Christs, if we use the term in its generic sense.

A plain lie! They know nothing of the kind. Any generic use of the name, and any suggestion of more than one Christ, disowns the Christ whom history records and whom Christianity honors. Here, theosophy says, there are "many Christs," but elsewhere it says there is one Christ who reappears in different incarnations! The quotation is meant to imply that the "others" mentioned are Christians, but the implication does not apply. The book continues:

> But he who once came before men to deliver that message of His which should be the religion of myriads of men in Western incarnation is for us, too, The Christ, and He it is who shall one day be a Christ for all the world.

Note the cunning artfulness in apparently en-

dorsing the real Christ, and then turning the mind to an utterly false and perverted application of the name. Note, also, that no designation is made of the Lord Jesus Christ, but of "He", with only an implied identification. The statement is intended to be equivocal, as are many mahatmic utterances, in keeping with the ancient methods of oracular messages. The "Christ Principle" which theosophy says appears in various incarnations, is the lying spirit who comes as false Christs to lead ignorant and unbelieving people into false religions. The implication is that the Lord Jesus Christ was only a local and temporary manifestation of this "Christ Principle" to the Jewish nation. But, in fact, the gospel of Jesus Christ is for the whole world, so positively and repeatedly stated, and so widely attested in human experience, that only wilful perverters can misrepresent as does theosophy. Jesus Christ is the only world-saviour. "God was in Christ, reconciling the *world* unto himself." "God so loved the *world* that he gave his *only* begotton Son, that *whosoever* believeth in him might not perish, but have everlasting life." "Go ye into *all the world,* and preach the gospel to *every creature.*" At Pentecost, the miracle of tongues was a sign that the gospel was for *all*

HEBREWS 9:26 gives the logical and rational refutation of any notion that Christ had been repeatedly incarnated.

nations. Could any other Christ be more universal? Theosophers are plain deceivers—spiders catching flies—in the pretense of offering the only universal religion. Jesus Christ is both Son of God and Son of man. Could anyone be more universal or more absolutely representative of both the Divine and human? In him dwelt "all the fulness of the Godhead corporeally"—incarnate. Could any other incarnation be more complete? A greater Christ is an impossibility, inconceivable except to deluded minds. The textbook continues:

> Soon he shall come again as has long been foretold; soon, in a third or a half a century. He shall come and move among us, even here in America, to prepare a new religion, to give a new message to men.

This is another pretense of endorsing the Bible in its teaching of the second coming of Jesus Christ, but quite perverting it. When the Lord returns, it will be "the same Jesus who went up into heaven," not another incarnation. The coming will be in power and glory, to judge and rule the world, not to teach or prepare a new religion. There is nothing new to be taught in the matter of man's salvation and redemption; for he taught before "the whole counsel of God." The gospel of Jesus Christ is an everlasting glad tidings. He is "the same yesterday, today and for-

ever." There is not evolution of God or of truth. "Forever, O God, thy word is established in heaven." What theosophy and the proposed new teacher pave the way for is the Antichrist—they use the name minus the prefix, that's all!

JESUS said unto them: Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM.

—*John 8:58.*

THE NEW RELIGION

A THEOSOPHIC writer says: "An unrest which at present manifests itself by an investigation of every new creed or cult that comes along, but which is slowly becoming more and more direct in its purpose" characterizes the versatile American mind. This increasingly definite purpose is to overthrow real Christianity, if possible (but the gates of hell shall not prevail against it) by the establishment of a new universal religion, backed up by the civil powers. What will this new religion be? The text-book says:

> It is to be a Brotherhood-of-Man religion. In it we shall be led to realize the Fatherhood of God. Its creed is Love. Have we not been promised that Love shall redeem the world? The day is at hand for the promise to be fulfilled. Why? Because the stage of the Evolution of the Race permits it.

More misrepresentation hidden in language that deceives by apparent endorsement of the Bible. Here is a direct reversal of Christianity—proposing to find God through a man-religion, whereas, the true way is to find God and his kingdom first, and therein find the real meaning of man.

Jesus reveals God to man, and the Holy Spirit through the truth develops Divine sonship in man, in that way uniting God and man, and giving man the true life. Man finds his normal self only in Jesus Christ, the "second Adam", in whom dwells the Spirit of God lost by the first Adam. He does not find himself, much less God, through any "brotherhood-of-man" religion. Love has *already* redeemed the world in Jesus Christ, whose work can not be repeated. "He died once for all." If any are not redeemed, it is because they refuse or neglect to accept what Love has already offered. They would do the same way again, if the process were to be repeated, so repetition would be superfluous.

The signs which tell of the approach of the Antichrist are those in which theosophists rejoice; for he is their god, whom they are eager to welcome with open arms. Among the signs that please them they name the increasing regard for symbology, in a superstitious, carnal, and unchristian way. After specifying the current practice of wearing emblematic pins, buttons, badges, "sacred" pictures; swastikas (of the East, representing the sacred wheel of Tohat); the square, circle, triangle, cross, etc.; going to "sacred" concerts and plays; singing of a certain type, etc.—after mentioning these, an article in a theosophic journal says:

> What does this mean? Who can rejoice in the explanation more than we? It means that the work of the Masters [demons] is going on [Quite true!] All are knowingly or unknowingly linked to these guides who are leading men to great Unity with God [Satan]. Ours is the privilege to see the glory and the sweetness of the common purpose underlying all these movements.

Poor, vain, deluded fancy! How great will be the disillusionment! This all has to do with the establishment of an anti-Christian religion in the world. All the things here named as signs of a coming new order are of the carnal nature, not the spiritual. They are of sentimental materialism —the fancies of natural minds encouraged by the deceptions of demons. They are of sight, not of faith, and cultivate the mind in the direction of image-worship. Faith has no use for such symbols, such toggery of a cheap idolatrous religion. The symbolism designated is that of ancient nature-worship in several of its forms, including the worship of the heavenly bodies and sex-worship, the details of which would convince any reader that any cult that advocates such symbolism must be of the demons of darkness. A little attentive reflection would startle many unthinking people by the recognition of the fact that educational processes, in schools, Sunday-schools, churches, and literature, all combine to help on the apostacy into paganism by cultivating materialistic, psychic, fanciful (or sentimental) and even superstitious, thinking.

MAGIC PUT ABOVE JESUS CHRIST

IN addition to what has gone before on this topic we have to consider by themselves a few declarations of purpose on the part of theosophy that show more openly the diabolical intelligences back of the scheme. Substituting magic for Jesus Christ as a saving power, the statement is made that the human mind should be allowed to "look upon psychic forces, instead of attributing all progress to a blind faith and the leadership of an anointed one", meaning Jesus Christ. The declaration aims to destroy all restraint of authority over the conscience through Christian institutions and teachings. It says:

> Liberty of thought is what we want in the world, personal, individual freedom, possibility for all men to come into relations and knowledge of their soul without the intervention of paid and lying servile priests, who keep the people ignorant in order to reap a harvest of avarice. The best way to secure this is to break down dogma, institutions and all manner of devices upon the part of organized religion, to maintain suzerainty over the minds and intellects of men. When the Church of England goes down, and every other form of organized thought as to man's relation with his soul, then the Master will indeed come and institute the thousand years of peace upon the planet earth.

This reads like anarchical literature, but is from a book purporting to have been dictated by Blavatsky. Here the serpent shows his fangs. What could more plainly identify mahatmas with demons, preparing the way for the false Christ, even the "lawless one"? This scheme is declared to be the one Blavatsky always had in mind—

> To make the work of Theosophy a beacon light to the world at large, that it might feel the leaven of liberty working to free the mortals of bondage [to Christianity], give their souls a fresh impetus, struggling to express the power of spirit, and tear down not only the incubus of superstition in theology, but the false respect and prestige enjoyed by an antiquated philosophy of life and death. Our work was to be merely preparatory to the coming of the "Master" himself, and that good was best accomplished that would serve to introduce him to the world.

This work is styled the "esoteric part of Theosophy." The real hidden work of the cult is in being the forerunner of Satan himself, as the Antichrist, posing in the name of Christ reincarnated. Scripture says that he will exalt himself above all that is called God, or is worshipped. The pretensions of theosophy, we have seen, go to extreme affectation of goodness (by the standards of occultism), above anything that is rational, normal, or that God designates in his word.

MODERN THEOSOPHY

WHITHER?

DOCTRINE DIRECTS PRACTICE

THE relation between doctrine and practice is more intimate, and the determining influence of teaching over practice is more definite, than is recognized or admitted by some people. The moral sense is guided by conscience according to the perception of the nature and authority of God. The first questions in regard to any cult of religion should properly be, What is the conception of God? and What does it teach in regard to the relations between God and man? Morality is shaped by these two considerations. The common attitude of men today is one of indifference towards God. He is not supreme in their thought and consideration, not to mention affection. The pronounced irreverence of our day is in keeping, not with open infidelity and atheism so much as with the current unworthy teachings regarding the nature of God. Not only Theosophy, but also other cults that hold to the supremacy of an impotent IT, or of an abstraction, or of self-operative law, or of ideals, cultivate a sense of irresponsibility towards any but self.

Authority is obnoxious to the present generation, even to the point where children have little respect for parents, and their elders despise law and evade it where they care to. Conscience towards God is the only real safeguard to society and to individual righteousness. A lawyer neighbor who became interested a little in Theosophy asked me, not what it teaches about God, but whether there is any immorality in it. Any conception of God that is not Christian is necessarily fictitious and wanting in authority over the conscience. The qualities of Godhood revealed in the incarnate Son of God, even the Lord Jesus Christ, are the only ones which have any adequate uplifting power in human thought and conscience. God made flesh and lifted up in suffering is the only power that can draw men unto righteousness and holiness. So the Gospel of the Son of God is the only message of real good news to the human race, and that is the Christian doctrine.

HOW TOLERANCE WORKS

AT the very outset, we are confronted with a monstrosity in the application of the dogma of universal tolerance. Theosophy teaches that sin can not be condoned or pardoned; for the inexorable law of 'Karma excludes mercy. Yet, in discussing brotherhood and tolerance, the propo-

sition is: "He [the theosophist] can not but be always tolerant because his philosophy shows him that it matters little what a man believes so long as he is a good man and true." Good by what standard? His own notion is the only one recognized by Theosophy. True to what? To one's own inner light, and to—the mahatmas, of course!

The notion regarding the indifference of belief is everywhere thrust forward today. But, whatever any pseudo-philosophy may say, what does reason approve? Just try the theory a bit, and see where it leads. It makes little difference what a chemist believes, or what formula he follows, if only his retorts and bottles are clean and his chemicals pure! It makes little difference about diagnosis, if only the doctor's medicines are good—he may give whatever he happens to pick up! It makes little difference what theory an architect has about houses, or what his designs are, if only he uses good instruments and makes straight lines! It makes little difference what a farmer believes about soils and seeds —let him plant haphazard, if only his ground is well plowed! It makes little difference what an engineer believes about the track, or the signals, or the way he pulls the lever, if only he has good coal and keeps sober—he will pull into Union Station on time! It makes little difference

what a traveler on life's journey believes about the course or the compass, or the destination—let him shut his eyes and go pellmell as feeling may suggest—he can not escape reaching Heaven all right!

Tolerance? Christianity is tolerant above every other religion towards the ignorant, the weak, the sinful. It does not, like Theosophy, pull skirts of self-righteous exclusiveness about itself, and refuse to go out into the slums to rescue the lost, but rather sit dreaming in the parlor waiting for people to prepare themselves by hard courses of yoga to receive the mysterious teachers that work in the theosophic school. But in matters of doctrine, of standards, of guides to conduct, it is different, and should be different. Truth can not, in its very nature, be diverse. Nor can it consent to, or tolerate, falsehood. Therefore, Christianity, acknowledging Jesus Christ to be "the way, the truth, and the life," —the concrete and complete manifestation of the everlasting and unchangeable Father—can not possibly be tolerant for an instant of teachings or teachers that contradict, repudiate and supplant the fuly accredited Son of God. Much of the so-called tolerance of the hour is treason, not tolerance at all.

Theosophic tolerance goes to the ridiculous and senseless extreme of saying: "The vices of men become steps in the ladder [of upward progress],

one by one, as they are mounted." Men climb to perfection on their vices! Vice is a good thing to elevate men—to boost them towards godhood! It is all in the evolutionary process! Tolerance intoxicated, even gone mad! There seems to be a break somewhere between the inexorable hate of Karma for all sin and this complete exhonoration of vice! Karma never condones, yet tolerance commends! Besant advocates the tolerance of evil as a necessary, and perhaps even an honorable, part in the process of self-culture!

EFFECT OF DOCTRINE OF KARMA

BESIDES turning people away from the only way of salvation by accepting forgiveness and deliverance, in the notion of a fixed fate of relentless consequences, the effect of the doctrine of Karma is to harden the heart in a stoical indifference to trouble, in an attitude of independent self-assertion, or self-sufficiency. It also prevents sympathetic fellowship in the trials of others, which is a marked feature of Christianity. On the theory that man pays his own debts for wrongdoing, Theosophy says:

> Affliction is in the nature of the payment of a debt, and, therefore, when one has to meet the troubles of life, he is really glad of the opportunity which they give him to pay off something of his obligations, even though they may cause him much sorrow in the paying.

What a sorry substitute for the consolation in "Many are the afflictions of the righteous, but the Lord delivers him out of them all." "Thou hast returned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat" "Blessed are they that mourn; for they shall be comforted." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them that are in any trouble." "Wherefore comfort one another." "Comfort the feeble-minded."

Christianity teaches that afflictions are not all in punishment for sins: they may be due to the opposition of the enemy of our souls—who persecutes with affliction, then accuses the victim. Job's very righteousness was the occasion of his afflictions. Only by delusion can anyone forsake the way of comfort in affliction from a personal Friend in Heaven for the cold, heartless fatalism of theosophic Karma.

The hardening of the heart towards the need of others, by a belief in Karma, is in direct line with the Scripture that says of the last days that men will be "without natural affection," and

their consciences will be "seared as with a hot iron." The theosophic notion of helping the needy and distressed is an unnatural and delusive one—a curiosity. It consists in sitting down and sending out "thought waves" of uplift—and, quite incidentally, of course, escaping the trouble and expense of personal ministration to actual needs; for "the work of Theosophy is on a higher plane than the physical" [Actual quotation]. "Depart in peace, be warmed and filled" is the magic formula for theosophic charity. Again, hardness of heart has been complained of by novices in the cult who have not yet reached the higher planes, in that older members withhold sympathy and help on the ground that sufferers should be left to the satisfaction of paying their debt of Karma. Why not?

Magic Helpfulness

THE hardness of heart in unsympathetic natural feeling finds some relief to conscience in a superstitious magical form of benevolence. Instead of personal ministration to the needs of the unfortunate, the practice of sending out "thought waves" of influence assumes grotesque expression. For example, a theosophical journal told of a typical case where a bank clerk was troubled because he seemed unable to do anything to serve the "Masters" [mahatmas]. But he pres-

ently made a great discovery! When new money came in from the mint, before it became contaminated by profane touch, he put his hands on it, charging it with the virtue of his magnetic personality, and—Presto!—when it went out, it carried the beneficent force he had imparted to the blessing and uplift of whoever might handle! From his secluded desk, the young man thus made himself a power in the world!! No need now of schools or churches or helping-hand societies! No need of going out into the byways and hedges to seek and to help the poor or suffering or sinning! No need of the Gospel message nor of the Lord Jesus Christ, nor of the Holy Spirit, nor of ministers! Just charge with personal magnetism whatever commodities we handle, and the world is saved!! This is the theosophic way, and the principle of it is followed in the psychic methods of other cults and even sects of professed Christendom.

"Without Natural Affection"

WITHOUT natural affection—Theosophy fosters this condition to the ruin of homes and the breaking up of families. The utter selfishness of the system of self-evolution, with its exercises for the intensification of self-consciousness, becomes manifest in indifference, even repugnance, to domestic and neighborhood relations and duties.

Christianity, for instance, makes women love and care for their homes and families. But Theosophy makes them discontented, indifferent, and even hostile. Yoga practices and the fascination of the "silence" consume attention and time, and the cultivation of mahatmic, or demon, fellowship displaces husband and children. This is no fancy sketch, but is from real life, in my own experience and that of many other men. The wife of a college president is quoted as saying:

> My husband and children are no more to me than any others equally deserving regard. My religion [Theosophy] teaches me that they have no claim on me, and I am free to seek the perfect life alone.

"Free-love" is the logical, and the actual, end of such an attitude of mind. Many a home knows this from experience since modern Theosophy and kindred cults have become so popular. "We know nothing of personal relationships" is a theosophic slogan.

> EVERYONE who deviates [literally, "goes beside"], and does not abide in the doctrine of Christ, has not God. He who abides in the doctrine has both the Father and the Son. —*2 John 9.*

"THE LIFE THEOSOPHIC"

THIS is the title of a large section of a theosophic text-book—a wordy treatise on the details of living in accord with the doctrines of the cult. The contrast between the bondage of superstition in all this and the liberty of detail in the Christian life is so marked that it is amazing how anybody can accept, much less prefer, the theosophic way. Only delusion can account for it.

The Christian advice is "Seek first the Kingdom of God and his righteousness, and all these [material] things will be added unto you." In finding the things of the spirit, in the true sense, one finds, incidentally, without special seeking, the lesser things. But Theosophy begins with the material things, continues with the material, and ends with the material—even its so-called spirituality being but a sort of attenuated materialism, an etherial, "astral" spookism. The instructions begin with: "Man's body is fine or coarse, according to the materials drawn from the physical plane for its composition." This notion follows the spiritistic one of the materialization of spirits. The question comes, What of the quality of soul that determines the choice of

material? If non-embodied spirits have choice, why do any choose coarse materials? Affinity for such? Then the spirit, apart from matter, may be coarse! Which Theosophy denies; for it teaches that all souls are pure. What essential difference would a chemist discover between the body of a prize-fighter, or a butcher, and that of a teacher of Theosophy? Madam Blavatsky, founder of the cult, is lauded above the skies as the greatest person who ever lived, yet she is described as an uncommonly coarse woman physically—and verbally. Either this first proposition in the life theosophic is meaningless, or the admiration for Blavatsky is misdirected. But what is logic among "wisdom"-religionists?

Christianity speaks quite differently in this matter. Its significant qualities are of the heart, not of the body, or even of the intellect. Jesus did not select for his close friends and apostles delicate and fine-skinned men: he picked out hardy workmen, for most part—even coarse-grained fishermen. Most of the early Christians were from the working class. The kingdom of heaven is not dependent upon, or concerned in, material things, but with the spiritual. It uses no microscope, scalpel or scales. The methods of modern psychology are not in its administration. Fine or coarse; light or heavy; white or black; fresh or worn; young or old—these

are of the things that perish, and are not in the reckoning of Heaven, which has to do with the eternal spirit. "What God has cleansed call not thou common or unclean" forever repudiates fastidiousness of distinction in the application of spiritual blessings or the rating of men in spiritual judgments.

Even further, God has *chosen* the weak and despised in man's estimation to confound the pretentiously wise, and that no flesh may glory in his presence. Blue-blood is not excluded; neither has it advantage. Robust fisherman Peter and delicate invalid Timothy both had important places of service for the Master. The body of a stone-mason may be coarser than that of the artist, but the probabilities are in favor of the morality of the man in overalls—and his integrity and piety.

Details of theosophic instruction regarding food, clothing, jewelry, dwellings, pictures, and every item of physical circumstance, are ludicrous in their superstition—based on the occultism and vibratory theory of the cult. But we may not use time or space on them here.

FOR the Kingdom of God is not food and drink, but righteousness, peace and joy in the Holy Spirit. —*Romans 14:17.*

DEIFICATION OF MAN

THIS was the promise of Satan in the Garden of Eden—"Ye shall be as gods." Self-supremacy has been very much the attitude of man ever since then. Jesus' self-abasement and full obedience were a new contrast in the world. He did not aspire to independence, nor insist on doing his own thinking. Nor did he set up his own ideals to work to, or to be his God. He even did not grasp after the real glory He had with the Father, but made himself of no reputation. He did not teach any self-devised system of doctrine. What the Father gave him to teach, that he gladly and constantly proclaimed. What the Father did, that he also did. "I delight to do thy will, O God" was his aspiration and purpose. "Not my will, but thine," was his prayer. He called himself "Son of man," leaving men to discover his identity of deity from his words and deeds. How in contrast is the growing attitude of men in the direction of self-laudation and self-sufficiency!

Theosophy goes the limit, saying:

> Man is the center around which everything moves, and Self-reverence, the sense of obligation to the god-like that is in all of us—this we ought to cul-

> tivate. For with it grows both our moral strength, and our moral horizon, our power to live nobly, and our conceptions of noble living.

Everything centers in OUR. In OURSELVES is the motive and end of conduct. There is no God but US. Result? The "Religion of Humanity." Yes; the worship of Humanity. A step more, and Antichrist is in control of a deluded world that falls down and worships the idol of its own making—the Representative Man whom humanity elects as the supreme deity of world democracy.

DOING nothing in party spirit or vainglory but in humility, esteeming others superior to yourselves [lit. from Greek].—*Phil. 2:3.*

IS anyone wise and clever among you? Let him show from honorable conduct his works in meekness of wisdom.—*Jas. 3:13.*

EQUALITY

SOME of the current and popular exaggerated notions of equality are reflections of spiritistic teaching, though not commonly so recognized. Besant says of one who is in the path theosophic:

> He looks upon all with an equal eye, and must rid himself of all sense of personality.

He must violate his own observation and reason! Personality involves differences, therefore deny personality! Scripture says that, as stars differ in magnitude, so do men—yet each has his proper place, and none is despised. Theosophy will have none of this, but insists that all are equal "sparks" from an impersonal IT, differing only in age, therefore in degree of evolution now but eventually to reach a common goal. The essential equality is to be expressed in human relations. This gives an exaggerated notion of a "brotherhood" relation that justifies the boorish rowdy in his disrespectfulness towards the cultured and gentle. It takes away the attitude of reverence towards those in authority, which the Bible says is a sign of the last times.

It fosters a feeling of discontent, and encourages effort to break the normal restraints of life and to adopt anarchical socialism.

Trades-unionism and female suffrage are conspicuous expressions of this theory of equality. The poorest and most listless workman demands the same treatment and compensation as the best and busiest in his trade, and the output of the shop is restricted to the gauge of the incompetent, in disregard both of justice and decent nobility. The current exaggerated doctrine of equality between the sexes contradicts the word of God, which states the essential nature of things as expressing the mind of the Creator. Christianity delivers woman from the enslavement of pagan perversions, but does not annul the essential relation of subordination which inhered in creation and existed in Eden *before the fall*, as declared by the apostle Paul. It is significant that one of the first (if not the first) to advocate the modern equality notion was Ann Lee, the spirit-medium, seeress and leader of Shakerism. It is notable that modern spiritists emphasize the doctrine; also, that women who go into the movement for female equality gravitate into some form of spiritistic religion. The present tendency is not only to remove the subordination of woman, but to go further, exalting womanhood above manhood. Women propose to "boss," or die in the attempt—"Give me su-

premacy, or give me death" (Henry please pardon!). Martyrs to ambition! But, ambition is of the Devil, who fell from heaven because of it. The normal modesty of woman is thrown to the winds, when she demands the place of man, and the very streets now-a-days overflow with the presence of female shamelessness.

To one he gave five talents, to another two, and to another one; to each according to his own ability [Denies equality notion]. —*Matt. 25:15.*

For, just as in one body we have many members, but all members have not the same function; so . . . having different gifts, . . —*Rom. 12:4-6.*

The twelfth chapter of First Corinthians teaches this same, and is wholesome doctrine for today.

In 1 Cor. 15:39-42, the differences among natural objects are used to illustrate the inequalities that will continue in the resurrection state—"as one star differs from another star in glory."

DEIFICATION OF WOMAN

LOYAL to the doctrine of equality, Theosophy proposes to deify woman, also, and goes a bit farther, giving her the supreme place in the godhead. In some forms of ancient nature-worship, the female principle, so-called, was given supreme place. Theosophy makes its claim to being the consummation of philosophy and religion—the last word in both—partly on the ground of its exploitation of the "female principle" as Motherhood. Some say that woman is the rightful head of all in this world, as the female principle is supreme in deity. The fall of man, they aver, was the subjection of the feminine to the masculine in the individual, and the outward expression of this in the subjection of woman to man in world affairs. Fine sop to catch women victims! A reward the Devil gives to woman for being the one who, in Eden, yielded to his voice! In this scheme, redemption means the complete restoration and exaltation of the feminine "in all planes." The result is the worship of the feminine, and feminism. "Great is Diana of the Ephesians" is fast becoming the cry of the day, to the demoralization of individuals, homes and society, just as in olden times.

Now, how could the supreme element in the godhead ever become subjected to an inferior power? And, if unable to maintain supremacy when already holding it, how recover it from a fallen state, and then keep it? Theosophy does not trouble its over-wise head with logic and reason—it soars in fancy!

Some theosophists call the Holy Spirit the female principle in deity—a very old heresy. Tingley said in an address: "O ye men and women, sons of the same Universal Mother as ourselves." Eddyism says: "'Our Father and Mother who are in heaven." Such cults speak of the "Father-Mother God," but fail to tell how an impersonal IT can have sex of either kind, *which is a limitation in personality,* therefore repugnant to the doctrine of an impersonal deity. Slipped a cog there, did the mahatmas! This mother-god notion finds some expression in the writings of professedly orthodox Christians, showing how subtly contagious are false doctrines. I have heard even a shouting "holiness" man use the expression "Father-Mother God" in a prayer-meeting. The source of his "pentecostal holiness" is apparent—the deceiver who appears as an angel of light. Much of so-called pentecostalism is but disguised spiritism.

The feminine does not exist on all planes, but only on the physical. There is no such thing as

a "female principle." Femininity is neither an abstraction nor an entity. The "eternal feminine" is a myth. It is only a temporary variation in physical structure to accommodate a temporary function. Adam was a complete being alone. Companionship did not call for structural or functional variation. That was a provision for peopling the earth, having no reference to the eternal things. Even now, love that is merely psychic, based on sex, is not the love that Christianity requires and fosters, even in the marriage relation. Fiction-writers have poisoned the minds of people so long with their psychic love-stories, that the true love is hardly recognized or known to exist. Jesus said that, in the other world, there is neither male nor female, and in the resurrection-life there will be no sex relationships. "In Christ Jesus, there is neither male nor female," the apostle states.

As in pagan nature-worship the exaltation of the "female principle" resulted in a monstrous sexual perversion and debauchery of the people, so today, in the very midst of Christendom and in this boasted Twentieth Century of enlightenment, the spiritistic doctrine of female supremacy [which has largely leavened all society] results in a condition wherein sexual abnormality is one of the most conspicuous features. Reformers are puzzled, and every effort to remedy seems in vain. Without removing the cause, superficial

corrections are useless. The cause? The apostacy of Christendom in the revival of spiritistic paganism, of which the worship of fictions is a prominent item. Adulteration of foods is, to some extent, repressed, but adulteration of belief and worship is regarded as a smart expression of enlightened freedom! Spiritual fornication and adultery are the mixture of truth and falsehood, and the resulting perverted worship and conduct. Whenever in olden times, Israel lapsed into idolatry, especially the worship of Baal and Ashtaroth [which were forms of sex-worship] sexual debauchery followed. It is the same now, when Christendom is running after the same idolatries in more subtle and intellectual forms, but the same in principle. Blind as to the causes, the results seem more mysterious and baffling.

THE children gather wood, the fathers kindle the fire, and the women kneed the dough [family religion!], to make cakes to the queen of heaven [worship of the moon as symbol of the "female principle"], and to pour out offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? Do they not provoke themselves to the confusion of their own faces? [Here follows a statement of calamities to result.]
—*Jer. 7:18,19.*

Defiled as is now popular literature, the situation is not yet bad enough to permit here a translation of ancient heathen writings describing this religion. Woe to this generation, if the fast-reviving pagan nature-worship is not soon checked.

AFFINITY AND MARRIAGE

AN ancient theosophic theory was that the soul, in its pre-existent state, is dual—both male and female. At the time of physical birth a separation is made, the male principle of the soul incarnating as a male child, and the female principle as a female child. The two are eternally equal and complemental. They should preserve equality in their temporarily separated states. This is a basis for the spiritistic doctrine of equality between the sexes, against the Scripture to the contrary. It remained for moderns to apply it to all relations. The special application of it formerly, and now being revived, was in the matter of "affinity."

The male and female principles that were associated in one impersonal, complete, composite or dual being in the spirit world are restless while separated in the material world, and tend to draw towards one another. By this theory, every true marriage is the union of these original complemental sex principles. Hence, no true marriage can be, except in fulfillment of affinity—a "soul-marriage." Conventional marriage must step aside, counting for nothing, when affinities chance

to meet each other in this world. They should leave their lawful companions and cleave to one another. But no explanation is offered as to how such affinities come to tire of one another, and discover that somebody else is the affinity of each, ad libitum! If mistaken once, perhaps twice—probably every time. Only a way spirits have for disguising adultery with a cloak of superior spiritual understanding! The influence of theosophic notions in this item is apparent in the social conditions of our day, with loose family ties and easy divorces.

Spiritistic teachings always, in some way, pervert the marriage relation, and even the sex function, sometimes openly, often covertly. The literature of modern Theosophy is discreet in this matter. Its appeal is largely to people whose education would make them recognize any premature advances in this line, so caution is practiced. The false teachings are cunningly directed, and timed for the "psychological moment." They appear as alleged higher spiritual interpretations of sexuality and marriage. Through most subtle indirectness even cultured people can be gradually led into a deception whose end is the grossest immorality. From the primer for beginners to some of the books for advanced pupils is a long step.

The perfect chastity of Christian teaching is wholly unique.

In a book not intended for introductory promotion work, but which is credited to Blavatsky, is the following:

> Matrimony is a sphere of life which, while necessary to some, for reasons of procreative reproduction, and the maintenance of the generative line until its result has been accomplished under the guardianship of false religious teachings [a slap at Christianity], becomes a monstrous repetitive existence wherein its adherents are gently held by the soporific anesthesia of public opinion, that deadly effluvia of the majority by which mortals are slowly but surely led to ruin and dismay, where their individual advancement is held in check, genius abrogated and destroyed, and development arrested, except upon those lines which are in accord with this terrible monster.

Deep? Deep as hell; for it is the doctrine of demons. They like change. The novelty of experimentation incidentally contributes to the ruining of more souls, who are led astray in the process. People who come under the influence and power of these monsters are also restless of the restraints of law and order. The world-restlessness of the times, the rapid flow of events, the close approach of world-anarchy, openly confess the world's subjection to the deceiving "god of this world," whose approaching end makes him ragingly active.

In the screed just quoted, individualism is emphasized to the limit, and in a perverted way.

Other folks—the common herd—not having attained unto the "ancient wisdom," think of marriage as a help to an unselfish life, and a help to the best instincts of man, by calling forth his symapthies and affections. According to this quotation, marriage is a "terrible monster." Is this why advanced theosophists run into free-love —to escape the terrible monster? Any advance in spiritism is a step down towards the pit. So the more one goes into Theosophy, the nearer he gets to the Devil and his diabolical ways. I have documentary proofs of what I have been saying, which any Thomas may read, who needs to be shown before he will believe.

THE Creator, at the first, made them a male and a female, and said: On account of this a man shall leave his father and mother, and shall be closely united to his wife, and they two shall become one flesh. —*Matt. 19:4,5.*

Jesus here endorsed the Genesis account. Note the simplicity and dignity of this, against the subtlety and seductiveness of pagan fancy. The two were *created* separate and distinct persons, and the *later* union is of the flesh only. therefore restricted to this world. The affinity notion is a delusion and a snare. It is a perversion of the simple fact that Eve was made from Adam's rib.

DIABOLISM OF MODERN THEOSOPHY

WE have come to the point of considering the real ultimate work of Modern Theosophy. What has preceded gives ample evidence of its evil nature, but we are now to discuss briefly the very culmination of iniquity. In it we shall find things almost incredible, but which will be shown to be actual in the very words of theosophy, explained by the Word of God, and verified in the experience of other Christians than myself.

"As it was in the days of Noah, so shall it be in the days of the Son of man," said Jesus. His direct application was to the materialism then rampant, and to be prevalent when he comes again. As that ancient materialism had a spiritistic (not spiritual) backing, so will the later manifestation be closely linked with a world-revival of the same spiritistic conditions, only intensified by the brighter light whose glare throws deeper shadows. The ante-diluvian world had become demonized. The pre-millenial world is to be likewise demonized to the point of subjection to the Antichrist. How such a condition is to be brought about is a great mys-

tery to men. An analysis of modern Theosophy and other spiritistic cults suggests, at least, the solution.

When the Seventy returned from their missionary tour, and reported their success in casting out demons, our Lord did not correct them by saying they were dealing only with frauds and subconscious minds, but he said: "I saw Satan falling from heaven like lightning." Other Scriptures also state that Satan and his messengers are very active in the earth. Sudden as lightning; brilliant, powerful, but fallen, are the manifestations of those beings today, but disguised beyond recognition, save by the spiritual. They flash thoughts into people's minds that seem brilliant and startlingly wonderful—thoughts that fascinate as though new revelations. Too often are they accepted as such, without checking them with the eternal word of God. New cults follow, proclaiming old lies as new discoveries, finding multitudes of restless people who reject the word of God ready to grasp and swallow the new doctrines—the doctrines of demons, of which Scripture warns; for God has no new revelations to make, having spoken in Christ all there is to be said.

When conditions are suitable, demons can enter the bodies of people, usually when weakened by disease until the nervous system is im-

paired. It is no more mysterious than is the invasion of microbes that are invisible. We are familiar with Bible accounts of demon-possession, but most people of today seem to discredit it, and do not believe that such things happen now. But they are mistaken. A rapidly increasing number of people are being demonized through spiritism and occultism, and few know what it is. But the results are becoming apparent. The literature of Theosophy abounds in information on this subject, but it is called something else, and only by spiritual understanding is the deception to be recognized. A theosophical text-book says:

> When a man studies and accepts the truths of Theosophy, he is a Theosophist. He may become then an aspirant for a more intimate association with a Master, then, successively, a probationary pupil, an accepted pupil, or chela, and finally an initiate of the Great White Lodge, when he is said to be upon the Path to Holiness. [Save the name!] He begins his training as an occultist, and at last a practical knowledge of the occult is communicated to him by his Master.

This schooling continues until, as the book says, *"Union with the consciousness of the Master is then complete, and the pupil becomes an Adept."* This is one of many theosophic statements proving the end of the cult's endeavors to be *the incarnation of demons in human beings.* Of course, it is denied that the masters are de-

mons, but the doctrines and practices of the cult prove them to be such, and such only. Some know it by actual contact with them.

This quotation unwittingly removes the mask of pretense about evolving the occult life, and into independent godhood through life's experiences, as being the aim of Theosophy. It plainly supports what I have said as to the place deceiving spirits hold in the cult. It admits that occult powers are gifts conferred by mahatmas. It is in mocking imitation of the miraculous gifts in the early Christian church. The synagogue of Satan is being set up in the earth, and, in imitation of the real church, is establishing its claim to supernatural resources by the signs and wonders which Scripture foretells will appear to catch the apostate in the net of the Antichrist and his beastly prophet—the leader of psychic religion, as against the spiritual religion of the real Christ. It is not, then, a matter of developing latent powers in man that Theosophy seeks, but the subjection of man to the invading powers of demons.

Such mediumship is the goal of all theosophic study and development. The "supervision" of adepts is more than that—it is control, becoming more and more tyrannical as "development" advances, though the pupil (victim) may not realize it for some time, because so thoroughly deceived in complete surrender. But let one attempt to

really be independent, and act contrary to the "urge," (as the constraint is termed), and he will quickly discover himself to be a prisoner, a slave, taken captive to the pleasure of Satan, just as Scripture states. He will suffer severely, if he fails to obey the directions and orders of his captor. And even evolution is lost sight of in this "supervision of the teacher."

INITIATION—REGENERATION

WHAT is the process of theosophic demonization? It is an imitation, yet a gross perversion, of Christian regeneration. When teaching reincarnation, that is called a "rebirth," or a "new birth." But for those who are further along in the path there is still another rebirth, at first mildly expressed, but leading to initiation as the real theosophic regeneration. New births upon new births! Quite contrary to the simplicity of Christ wherein there is but "One Lord, one faith, one baptism." In stating that, the apostle was dealing with just this same pagan notion of salvation by degrees, involving repeated baptisms in initiatory rites.

One way of stating the new birth doctrine is:

> Even one who has become dead to his spiritual self can yet be "born again" through genuine aspirations, or by a knowledge of his mission on earth, arrived at through occult study, the first step in which is an intellectual grasp of the tenets of the Wisdom-Religion.

How can a dead soul aspire? How can a dead soul have a knowledge of its mission on earth? Dead souls must be *given* new life from God in order to aspire, and only by the light revealed in Jesus Christ can they know their possibilities, not by occultism. Throughout the theosophic system we are confronted with occultism as the essential feature, and here we find it to be the real thing in regeneration. Regeneration? Yes, indeed; a new birth by demon power in imitation and in caricature of that by the Holy Spirit.

We noted, early in the book, that the theosophic cult began with the study of Egyptain nature-worship and mysticism. Throughout the Bible, the religion of Egypt is represented as among the vilest of false religions, from which God delivered Israel, and for which Egypt was cursed, as in Isaiah 19. It was a religion of occultism, with the phenomena of spiritism and modern theosophy. In it was a certain form of initiation, a dramatic performance representing the death of the devotee, or candidate, and his apotheosis into identification with the god Osiris. The same kind of initiation was a feature of other pagan religions, and is now practiced, in modified form, in certain fraternal societies that revive some of those ancient superstitions. Anyone who is acquainted with the Christian doctrine of regeneration and the rite of baptism, will at once see the

cunning parody of them in the pagan rites. Early writers of the church pointed out the fact that several items in pagan religions were in imitation of Christianity, for the purpose of confusing men's minds and bringing truth into disrepute. This was the case even with some things that antedated the establishment of Christianity on a distinct basis; for the Devil understood prophesy and anticipated with his imitations. This is a far more rational view than that now advocated by some, that Christianity is an abstract from, and adaptation of, paganism.

Those systems of religion were reputed to have been instituted by different gods, to fit existing conditions or opportunities—just as theosophists now say about the mahatmas originating different religions. In addition to the spectacular dramatic rites, those ancient initiations involved the practice of magic formulas for the acquirement of immortality, apart from any moral or spiritual attitude of mind and heart, as called for in the Christian way. Mythology constituted the theology of those religions; and a varied round of yoga exercises, their acts of piety. There is strong indication that the mythological heroes and gods were originally the demons that invaded the earth in the antediluvian period. Modern hero-worship revives that in some degree, and theosophic self-worship is

only a modified form of it—worshipping self because of the alleged "divinity within," which means the demon within. It is cunningly disguised demonolatry, and the coined word "demonosophy" fittingly represents the deceptive system falsely calling itself "theosophy."

Modern theosophy revives the old pagan notion of initiation as a magic change whereby candidates are brought into direct knowledge of, and contact and unity with, the divinities. It is a process of semi-incarnation of the supernatural supposed by the deluded to be the "All-Spirit," or the "Over-Soul," or the "Cosmic Force," etc., but which is a process of disguised demonization. This is the most serious phase of our subject, and careful reading is particularly in order here.

Besant says that, while evolution is the secret of life, yet there is a shorter way—through initiation, which takes one out of the scheme of evolution, and is "treading a shorter and steeper road to human perfection." Yes, indeed, if one opens wide the door and lets the Devil have his way, the process of demonization surely can be hastened very much! In the primer of the cult, for novitiate consumption, evolution is asserted to be an inviolable law, but when a victim is sufficiently deluded, the shorter way is offered—a regular confidence game! Law can be laid aside for the accommodation of theosophic salvation-

seekers, but the Christian doctrine of salvation by grace is denounced as a monstrosity and an impossibility in the presence of law!

We need not go into the tedious details of this initiation, which involves more laborious processes of preparation than is required in a whole lifetime of full Christian service. There are many tedious steps in contrast to the simple, direct and restful way of Christian faith, confession, reformation, restitution, and baptism, which bring a sinner into full experience of a salvation whose fruit is unto righteousness and holiness, and the end everlasting life. The service of devils is, indeed, a hard one. The burdens they impose are sometimes grotesque, and even ludicrous if they were not so awfully disastrous. But the yoke of Jesus is easy, and his burden is light.

YOGA

A FEW years ago the word "Yoga" was unknown to most people outside the Orient. Now it is familiar, and one can hardly pass the window of a book shop without seeing books on Yoga offered for sale. Yet there is little understanding of what it really means.

Besant says that yoga is a process for securing swifter evolution by putting away hindrances. We have just had her dictum that initiation is the shortest escape from evolution. So yoga and

initiation must be close of kin, and so it is. What are the hindrances to be overcome? Simply the vigor of body that makes it hard for demons to obtain control. The body, especially the nervous system, must be weakened so as to be in a state of easy subjugation. And it must be passive; for the first stage of the process is largely in the nature of hypnosis. Illness, especially nervous prostration, is often the forerunner of insanity that is of the nature of demon-possession. But the violence of ordinary insanity can be escaped by a more gradual process of invasion, wherein the victim co-operates by following certain processes of adjustment. Of course, no one would deliberately do that; so the scheme must be disguised, and hence the pretense of piety in the yogic processes. Victims are led to think that yoga is to purify their bodies, making them fit channels for the "Masters" to work through, and these beings are represented to be great and wise and good. Those who have been brought up under Christian teaching are led to believe that it is for the benefit of the Holy Spirit, in his coming to his temples.

Christianity finds hindrances of quite another kind—moral and spiritual conditions, the removal of which is not by fleshly activities but moral and spiritual processes. No yoga preparation is required. A candidate for Christian bap-

tism, or initiation, does not make himself holy in order to receive baptism, but receives baptism to put him in the way to holiness. And that holiness is one of character, not the fake thing called holiness in oriental religions—a subjection of the body to spirit influences. Progress in the new life in Christ calls for the laying aside of hindrances, too, but in a spiritual sense, not in yoga.

> Let us lay aside every weight and the sin that so easily besets us, and let us run with patience the race that is set before us, looking unto Jesus, the leader and completer of the faith. —Heb. 12:1,2.

No magic or yoga about this; no cutting short any process of growth, but patient endurance and continuance through the needful experiences of trial that bring out the graces of holy living. Such is the Christian way. The bodily exercises of yoga are such as Paul says "profit little." "But godliness," said he, "is profitable unto all things." "BUT"—note the contrast? Yoga is not godliness at all.

The inconsistency of the proposition that the body needs purification appears when we consider the theosophic theory of man's origin. If matter is condensed spirit, and spirit is only good; if man is a Spark evolving from a good source, and if evolution is a climb upward—how and whence came the corruption to be cleared

away? No fall, no sin, yet evil!! And that evil is so very bad that long and painful yogic labors are needed to remove it! How fastidious demons are!!

The most familiar and most practiced yoga exercise is a deep, rythmical breathing. Full breathing as a physiological practice is not the purpose of yoga breathing. The theory is that the life principle, or power, pervades the atmosphere and is to be breathed into the body like air—an ancient superstition. Deep rythmical breathing brings in more of this life force, and in a manner to make it more effective by bringing the body into rythm with the vibrations of the "vital force" entity. But if, as is asserted, every soul has already innate divinity and the life thereof, why the need of breathing it in? The ancients, observing that, when people die, their breath ceases, inferred that air is the life of the body, and thus came to identify the breath with the soul. Theosophists have a similar notion. They quote the Bible references to the Spirit of God as breath, without considering that Bible language had to accommodate the understanding of the people living when it was written, and that the spirit of the word reveals the broader meaning as minds develop. Literalism was and is a snare. It can easily be perverted to make words seem to teach what they are not

intended to teach. But when they quote such references to Spirit and breath, theosophists omit to quote the part which speaks of God as breathing *upon* whom he will—excluding any notion of people breathing in the Spirit of God through the lungs.

It would seem that an exercise for such a good purpose, and protected by the beneficent mahatmas, could have but salutary results. On the contrary, however, disastrous consequences often follow the practice. A Hindu writer earnestly warns against this yoga for any but native Hindus, because of the different atmospheric conditions in other climates. Especial danger attends the practice by Europeans and Americans, he says, who sometimes become insane because of western impatience, greater nerve tension (less passivity), and the absence of experienced teachers. We are compelled to note the peculiar situation in the localization of any process featured in such a universal religion as theosophy claims to be.

Sometimes, in yoga breathing, the breath suddenly stops entirely, and convulsions follow. Some victims fall into fits, and show violent signs of demon-possession. Pulmonary trouble frequently results from this yoga.

Another yoga is "concentration," a term we hear and see so much today. Insanity sometimes

results from such concentration. Refined and cultured women have been suddenly seized by violent demons of an unclean order (the unclean spirits of Bible mention) and tortured with visions and voices of such horrible vileness as to keep them in constant and sleepless terror. Idiocy and suicide are among the results of yoga practice.

Holding the breath is another yoga, professedly as a means for gaining control over one's own vital functions so as to develop power to separate the soul from the body, and function on the "astral plane." Pains and heart palpitations are among the results of such yoga. Looking at the nose with both eyes is another yoga, resulting sometimes in permanent cross-eyes. What kind of a religion can use such rubbish?

All such exercises are supposed to "produce tranquility of mind, or meditation"—to quote theosophical literature. How different the tranquility found in simple Christian faith, giving child-like repose and without any danger to body or mind. Self-induced stupor called mental tranquility! What stupidity can deluded people honor? Passivity is the whole meaning of yoga. Christian tranquility is not passivity, and meditation is decidedly an alert mental process. Yoga is for the purpose of stupefying the brain and nerve centers, so that demons can have power

over their victims, even to entering their bodies and taking control. This control will be directed according to circumstances. Some who are capable will be left in apparent rational condition, with their minds under delusional constraint, while others may be made definitely insane.

As a lure to women, it is promised that yoga will make them younger and prettier—all in a spiritual sense, of course, in this hyper-spiritual cult! Christianity makes no such appeal to vanity, but directs to modesty and a repression of carnal vanities. My observation among women theosophists indicates that the promise of yogic youth and beauty is a deception; for those I have seen are, if anything, homelier and older-looking, either because of, or in spite of, yoga. A peculiar dullness, heaviness, and passive deadness marks the features, except during moments of animated conversation.

Now note particularly—The "lord" of the yogis is Krishna, who is also "Lord of love." He had 16,000 wives, and left 180,000 children! His favorite consort was Rhoda, which name means "love energy." Paganism, like modern fiction, knows no love higher than the psychic emotion and sentiment that accompany sex, as against the Christian love which is directed to personality as such. Some of the secret orders of this

spiritism are inveigling women into the toils of free-love by appeals to vanity of locks and the promise of prolonged youth. Vanity flattered, many women will follow blindly any lead whatsoever.

THE NEW CONSCIOUSNESS

BESANT refers to the ancient mysteries in order to define initiation, and, like them, defines it as an "expansion of the consciousness." She adds:

> Initiation itself is a certain series of events through which the man passes; actual events, and experiences taking a certain amount of time, not a vague, indefinite series of feelings, [intended for a knock against the usual religious preliminaries of church membership], but actual communications and thoughts and actions gone through by a man out of the physical body in the presence of a great assembly of Masters. The result is that the man becomes conscious of a new world suddenly surrounding him.

When the initiate comes back into the physical world, he still finds

> another world around him, a new phase of consciousness belonging to him. He sees where before he was blind. He knows where before he only hoped or guessed.

This is a distinct and clear statement of demonization. The "sixth sense" so much referred to in this mysticism—this enlarged and added con-

sciousness of another world—is the consciousness of demons added to, or super-imposed upon, that of humans. Such consciousness is quite different from the "assurance of faith" of Christianity, and the hope which anchors the soul without actually seeing the future things. "Faith is the substance [or foundation basis] of things hoped for, the evidence [conviction is a better rendering] of things not seen." The Christian life is one of faith, not of direct experience with a spook-world. Faith is the spiritual eye, and Christianity means the spiritual life working in the physical and controlling it. Spiritual consciousness is quite different from occult consciousness. We are not to try, in any manner, by imagination or otherwise, to realize the presence of God or of Jesus or of the Holy Spirit. The Father is in Heaven, and Christ is there also. The Holy Spirit is here, but he works in our spirits, not in our psychical or physical bodies directly, but through our spirits. God is the father of spirits only, and the real new birth is of our spiritual natures, not of our psychical and physical. If people were instructed in this more, there would be less response to the occult appeal. Whenever one feels the presence of some invisible being he should beware. No response should be made other than to pray to God for protection from the invisible enemy; for it is a

sure indication that some evil spirit is trying to get entrance to deceive. God does not work that way. Many suppose that every supernatural manifestion is from God, but it is not at all so. "The kingdom of Heaven comes not with observation," said Jesus. True spiritual influences come quietly and work quietly, as do the forces we call those of nature. The demonstrations that appeared when Christianity was being established were for a temporary purpose, as Scripture teaches, and we need to repeat it until we remember and beware of imitations now everywhere being practiced. We do not want any consciousness of another world surrounding us; for that is the world of evil spirits that infest this atmosphere. We have to wrestle against those enemies, as the apostle tells us. The angels had to do it before us, and Jesus did so in his humanity. We who follow him must also overcome, if we would share in his victory. So we should not think it a strange thing. The strange thing is that people can be deluded into thinking that devils are angels, and that the occult life is better than the faith life.

After the initiatory state has somewhat matured, the double consciousness becomes blended into a kind of unity. Besant says:

> Now his consciousness is to begin to blend with the consciousness of the Master, and he is to feel

> His presence more clearly, His thought more effectively.

Here we have clearly stated the very core of Theosophy—the incarnation of demons in human beings. This union of two consciousnesses is thus readily seen to be the only real explanation of the theory of reincarnation. It is simply the successive incarnations of the same demons in different people, while retaining some memory of experiences while in former bodies. Besant says:

> It is often at this stage that special and illuminating teachings are given to the young disciple, in order to help him more swiftly on his way.

This is a plain statement as to the source of theosophic doctrine. It tallies with Olcott's descriptions of how he and Blavatsky received much of what they put out as mahatmic revelations. Again the Bible is supported in its statement about the doctrines of demons.

INITIATORY TRIALS

IN the ancient pagan mysteries candidates undergoing initiation were put through a series of tests [from which were derived the plays of modern lodgery in their initiation ceremonies] professedly to try their mettle, but, in reality, they were disguises for the psychic influences of the working demons. We may not profitably de-

tail here the tests in theosophic initiations, but refer to one of them because of its bearing on the experiences of many Christians who are ignorant of the meaning, and so fall into a snare.

In describing the process of initiation, Steiner says that the third test calls for resolution and strength to choose quickly. He says:

> In all matters one must quickly resolve to hear the suggestions, the inspirations of the Spirit. One has no time for doubt or delay. Every moment of hesitation would add to the proof that one is not ready.

Demons are busy! Their work must go with a rush! "Do it now" is their motto! They want people to act precipitately, inconsiderately, without investigation, lest the deception be discovered in time to avoid committing one's self to acceptance and action. Note the cunning in making it appear that hesitancy is a sign of unfitness —appealing to pride to make a show of readiness by prompt response. While Christianity condemns neglect and indifference, yet it asks that caution be exercised in investigation; for truth will not perish while any honest soul searches to find its foundation. Integrity is safe while doing the inquiring. *Then* hold fast that which is true. Count the cost. Invest. Keep. "Who hesitates is lost" is the devil's motto, rather than God's. Slowness of response as an indication

of unreadiness for initiation is, rather, an indication that a person has not become so weakened by yoga or so deluded by false teaching as to give up readily to demons, hence deferred action. Added to the fraud of demanding hasty action, is the requirement that the candidate mentally refer his actions to himself, holding the mind to the thought that it is self who is acting voluntarily with selfless motive of surrender to the spirit which he supposes to be the universal soul. This disguises the responsibility of the demon and makes the person think that the added intelligence and consciousness are only an awakening of his own latent powers. Demons are willing to be the "power behind" so long as it gives them the advantage in deception.

Entirely apart from any knowledge or thought of theosophy or initiation, devout Christians are subject to such trials from the spirit enemies, who come professing to be the Holy Spirit and insisting on precipitate decision in this or that proposition. The accusing threat is that it is the last chance to be offered, with hell as the alternative of immediate action. Hesitancy or failure, with the uninformed, is punished with a spell of hypnotic horror until, in not a few cases, people have felt that they had committed the unpardonable sin. Some have suffered tortures of hell for years before discovering the deception. More instruction is needed on this subject

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in the churches. The Holy Spirit is never a driver, but always a gentle guide and helper, sympathizing with our infirmities. He is never an accuser or threatener, but always a friend and counsellor. He does not speak by direct voices nor by psychic impressions, but by enlightening the understanding and encouraging the heart in response to the word of God and the testimony of Christian conduct.

The Spirit of God does not terrorize nor put candidates for the Christian life through mysterious trials to determine their courage and incite their pride of endurance. The trial of faith in later Christian experience, due to hostile surroundings, is an entirely different thing. It is not to the naturally bold that He comes, but to the meek and gentle; not to the self-assertive, but to the self-humbling. He comes, not to scare or to cast down, but to encourage and lift up. There is no condition imposed for salvation but simple, direct faith in Jesus Christ as Lord and Saviour. There is no "meeting of conditions," as we read and hear so much today—an expression belonging to the spiritistic recrudescence of pagan mysticism now filling the air.

BUT from him [God] you are in Christ Jesus, who became to us wisdom from God, righteousness also, and sanctification, and redemption; that (as it has been written), "Let him who boasts boast in the Lord." —*I Cor. 1:30,31.*

MEDIUMSHIP THE THEOSOPHIC AT-ONE-MENT

THE union of the human and demon consciousness in theosophic mediumship (demon incarnation) is the "at-one-ment" which Theosophy flaunts so brazenly as a substitute for Christian atonement. It is the explanation of the "god-within" preachment of the cult. It is admitted that this new birth is attended with much danger; for the least resistance from the candidate precipitates a warfare, or struggle. Demons will not take second place in their work. They will rule or ruin; dictate or destroy, if they can, and only the power of the Lord Jesus Christ can preserve and deliver from them. But those who go into this trap have not faith in Jesus Christ, so have to take the consequences—often insanity. Nobody ever heard of such a condition of danger attending the Christian new birth.

Certain nominally Christian sects have what they call a "coming through" in an experience of altar conversion, which, if successful, is termed "coming through all right," implying a danger of not doing so. But there is considerable indi-

cation that such mystical notions and practices are more spiritistic than spiritual. Pupils of occultism are cautioned against trying, by themselves, to force or hasten initiation. They are to avoid initiation, if possible, when alone, but should have some experienced teacher of the cult present. But who can conceive such a thing as harm coming to a lone person in any dealings with God, who is Good, and who makes special offer of blessing to those who meet him in the secret closet? Without exception, any proposition of a new birth involving danger may be attributed to evil agencies.

BUT God, being rich in mercy, because of his great love with which he loved us, and we being dead in sins, he made alive together with Christ, (by favor [the Geeek means direct, unmerited gift, or kindness] are you saved), and raised us up together, and seated us together in the heavenlies in Christ Jesus, in order that he might demonstrate in the coming ages the surpassing wealth of his favor by kindness toward us in Christ Jesus.

—*Eph. 2:4-7.*

DEVELOPMENT OF PSYCHIC POWERS

REPRESENTATIVE Theosophists say: "Psychic powers will assuredly be an endowment of our race at no distant time." Such is too evidently the trend of the hour. It accords with the prediction in the nineteenth verse of the epistle of Jude, which says the time will come when religious teachers will mislead people into strange and destructive perversions of doctrine and practice, being "psychic, not having spirit." [This is a literal rendering from the Greek, and expresses the meaning better than does the usual version]. The amazing spread of psychism, and the "psychology of religion," or, rather, the religion of psychology, is in direct accord with the prediction, and a sign of this being the period of the last days. The whole thing is in burlesque of the truly spiritual. Demons have not the spirit of God, and they ply their schemes in the psychic realm, as closely imitating real spiritual processes as they can. People who do not understand the distinction between the spiritual and the psychical are easily mislead by the imitation. When piously inclined, yet without understanding, they are too easily led into the trap by a

show of piety working in occult lines. Scripture designates a sort of religiousness as "the Devil's righteousness," and here it is—some of it.

We are everywhere confronted today, with the "psychology" of this, that and the other, with much show of wisdom and power wielded through psychic appeal and influence. It is taught in a flood of literature, in lectures, in school, in churches, until it seems as though the existence of real mind has been forgotten, and the spiritual nature has been lost. It is a sure sign of the last days; for it is the fulfillment of the "times of the gentiles" who have mysticised truth as the Jews legalized it. There remains no further abuse or perversion of it, and God will soon put to an end the follies of man in tampering with his revelation of himself.

Details of the process of psychic development are of interest to the student, but not suited to a popular work of this kind, and we pass them by with the warning that Christians beware of the whole thing now offered in the name of psychology but which is made a cloak for spiritism. Scripture distinguishes between the spiritual and the psychical, but, today, the trend is to ignore the spiritual and call the psychic by that term, making the two to appear identical.

THE kingdom of God comes not with scrutiny. —*Lk. 17:20.* Neither occultism nor scientific investigations can find it.

SEXUAL PERVERSIONS

ANCIENT mystery religions made much profession of purity, with their temple "virgins" and ascetic regulations. But some of their secret practices as religious rites were too impure to be mentioned. Hindu religionists talk purity, but how about their priests and "virgin" attendants? Hindu Swami Vivekenanda, whose books read with charming diction, and abound in phrases about "spirituality"—a favorite teacher in theosophical circles—is reported to have boasted, upon his return to India after a teaching tour of Europe and America, of how western women were to him as the Nautch, or temple girls, of his own country. Of course, he referred to theosophists among whom he mingled as teacher. The public knows not what takes place in the inner circles of theosophic initiates. Intimations have slipped out, and some of the literature contains hints of all we need to know. I have seen clandestine love letters sent by a writer of theosophic books to a woman theosophist with whom he was working the affinity proposition, that contained matter of such a character that the postal authorities took the case in hand to suppress the

correspondence. The woman protested innocence of intention, claiming it to be only a test of her spiritual development! But that man was connected with a Chicago outfit of deceivers who worked the "Great School" secret order for the express purpose of ensnaring women. Many homes were destroyed through its operations.

The history of religion shows that the trend of every false system has been to the practice of things that God has declared to be wrong. Heathenism has always shielded sexual vice, even by making it a feature of religious ceremonies. Modern revivals of paganism are not likely to be better for long, and, in fact, are already bringing out those perversions. The Gnosticism of the early days of Christianity endeavored to bring into the church the phallic philosophy of the heathen by clothing it in the terminology of Christianity. A little of it continues to the present day, in certain customs which pious, but uninformed, church people cherish.

The religion of ancient Egypt was a form of nature-worship in which sexual immorality was practiced. When Moses came down from the Mountain of Law, he was enraged at finding the people naked and worshiping the golden calf, which worship involved gross immoralities. Modern Theosophy, we have noted, was started as a recrudescence of ancient Egyptain nature-

worship and magic by a woman of loose reputation. It is entirely logical to expect it to trend in the direction of the ancient original. But slyness has to be used; for the sentiment of people long taught Christian morality would not tolerate an abrupt proposition to follow the ways of that paganism. Secret orders of Theosophy are increasing. By gradual instruction and influence, members are led to the point of believing that promiscuous sexuality is proper, if only it be as an expression of spiritual affinity! Our public libraries contain books of which the general public has no knowledge, that are eagerly read by women under theosophic tutelage. Librarians say they get the books in response to demands from patrons, but do not know the nature of the contents. Such books should be destroyed; for their pernicious influence is corrupting many.

I do not charge that every individual theosophist is a sexual reprobate, but I do emphasize that the trend is in that direction in all spiritistic cults like Theosophy, Eddyism, Mormonism, and plain Spiritism. In certain "degrees" of theosophic work certain sexual "truths" are taught, which are alleged to be of an especially high spiritual nature—too sacred for the common herd to know! But the veil of secrecy is enough to condemn the whole thing, and anybody but the de-

luded knows what the probablity is. In a curious book before quoted, which is attributed to Blavatsky, is the following:

> Being obliged to start an esoteric section, to teach those things which it was impossible to impart to the students except under the bond of an oath between the teacher and pupil, I carefully prepared those whom I could trust so that they would not drift back into the worldly methods. I sought in this way to impart magnetic and sexual truths which could be imparted only from ear to ear.

Blavatsky! *She,* a monstrosity of perverted womanhood, a Bohemian in living, a questionable character, a psychic pervert from earliest childhood—*she* a teacher of sexual truths too delicate to be uttered save in a whisper to those specially prepared to receive! Surely, this is the climax of absurdity, the *ne plus ultra* of folly. Certain oriental literature called the "Inner Studies," selling at a high figure, and reserved for the higher initiates, is said to be of such a character as not to circulate safely through the mails.

UNCLEAN SPIRITS

IN the days of Noah, the Bible tells us, the world was corrupt beyond Divine endurance. That corruption was particularly in the line of sexual debauchery. It is rapidly coming to such a state now, from appearances, and many wonder

at it. But it is not at all strange, when one accepts the explanation given in the Bible. The "giants" who are said to have inhabited the world in the days preceding the flood have been identified by some with the anakim, or "fallen ones." There is some intimation that these were incarnated demons whose extravagances in unrestrained passion corrupted the whole earth. According to Dr. Havelock Ellis, there are certain abnormal manifestations of "'spontaneous sexual emotion generated in the absence of an external stimulus proceeding, directly or indirectly, from another person." The Bible explanation, and that of men who have investigated recent phenomena of the kind, is that such abnormal conditions are due to direct influence from unclean spirits who gain entrance and excite the nervous system to a point beyond the control of the victims. Sometimes they produce chronic irritations that result in automatic impulse. Again, they thrust mental images before the mind to incite passion. The ancient belief in the interference of demons called *incubi* and *succubi* was far from an idle superstition. Nymphomania and such abnormalities are among the modern phenomena. This is the explanation of the effect of the "serpent fire," when it goes downward, in the theosophic theory—it is due to the nature of the demons who invade the bodies, or to the way they choose

to torment the victims. Some spirits are intellectual, but blasphemous and rebellious without being unclean in other ways; while others are distinctly known as a low order of "unclean spirits." Some of them have only the consciousness of animals, even of the most filthy kinds, probably due to their having invaded the bodies of such animals and so acquiring the animal consciousness. They sometimes torment even Christian people of earnest piety with the most horrible and loathsome consciousness of even dogs and other unclean beasts. In one of the Psalms, David speaks of dogs compassing him about, prophetic of such an experience by the Lord Jesus Christ, and so of the inner soulical experiences of some of his most earnest followers chosen to participate in his sufferings; for one end of prophecy is spiritual experience. The apostle explains, in Ephesians 6:12, that the Christian warfare is against these spirit forces. Christians should not be surprised, troubled, or worried, by such experiences. They must not give way to them.

This is not at all a pleasant topic to discuss; no sin is. But it is so serious, and so thrust upon our attention in these days of whirlwind degeneracy, that explanation and warnings are needed. The public press indicates a general perplexity as to the cause of the tide of abnormal

sexuality that is sweeping over the whole country. It is only the logical and inevitable result of the influx of spiritism, especially in the form of oriental paganism, that was officially welcomed into the country at the Parliament of Religions at the Chicago World's Fair. In a small way, the leaven was already working, but when professedly Christian people opened their arms to receive on a footing with Christianity the religious leaders or representatives of various oriental religions, it was an apostacy which effectively shut out the protection of Heaven, and left the country to its own choice with only some here and there to be counted faithful. Officially and effectively, American Christendom has very much gone over to the god of this world, and the present situation is unavoidable. Only reformation and restoration can bring deliverance. In some strange manner the churches have quite overlooked the application of the rule of *particep s criminis* in the matter of doctrinal relations. The assertion of tolerance as a Christian duty is carried to an extreme of foolishness, even to the point of saying that the spirit of Christ requires us to open our arms to all religions. But, in 2 John 10, 11, we read:

> If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that bids him God-speed is partaker of his evil deeds.

Paul states the same principle in 1 Timothy 5:22. When the American churches had fellowship with, or even admitted to council, the representatives of unchristian religions, they thereby disowned Jesus Christ as "the way, the truth, and the life," and became guilty of the sins of those other religions. This is especially the explanation of the astonishing decline in spiritual power among our churches during the period following the great World's Fair, and the resultant paganism of practice that confronts us everywhere. The "midway" side-show of the World's Fair was a logical accompaniment of the bringing in of Paganism in religion, and that show has corrupted the whole nation.

The same bebauching demons are now active that corrupted the antediluvian world. Modern Theosophy contains the same elements, only modified in expression, as were active in ancient Baal-worship and sun-worship, the essence of which was deification of the generative principle in nature, as we have noted. Some have been led, through Theosophy, into actual sun-worship. The next step is not far away, and that is phallic-worship. Besant defends sun-worship, but says it is inferior to its evolved successor, which she does not name—yet. The history of sun-worship shows that its evolved successor is phallic-worship. As "history repeats itself," in the working

out of the same principles, the logical trend of modern Theosophy is to the consummation of iniquity. The Old Testament intimates the utter abominableness of the thing, and ancient pagan writings give details that sometimes have to be left in Latin for the protection of English readers. Besant's apology for sun-worship indicates the trend of theosophic thinking. Yet we may not charge all the present-day degeneracy upon the cult; for other spiritisms are doing the same thing. But the same diabolical powers of darkness are back of it all.

FOR it is indecent even to mention the things done by them in secret.—*Eph. 5:12.*

This referred to sexual immoralities resulting from the worship of Diana, accompanied by the "Mysteries" that some cults are reviving. Paul emphasizes their being works of darkness, exposed by the gospel light. How amazing, that many are refusing that light, and welcoming the old and horrible darkness! Surely, it is last-day apostacy.

MULTIPLE PERSONALITY

THE air is full of talk about the psychology of this, that and the other. Wise men apply themselves to searching out the mysteries of mind. The Society for Psychical Research boasts of conquests in the investigation of psychic phenomena and spiritism, and puts out theories of explanation labeled as authoritative decisions of science. But it is much of a sham, and the findings are largely a delusion and a snare. It is forgotten today that "the fear of the Lord is the beginning of wisdom," and that "A good understanding have all they who do His commandments." It is forgotten that Jesus Christ, the Son of the Eternal and All-wise God, declared to his apostles that he treated them as friends, and therefore explained to them the truths of God, not just giving commands and exacting unintelligent obedience. The real Christian has the mind of Christ, and knows more about the workings of the human mind than do all philosophers and scientists, however skilled. He knows even the workings of the mind of God; for he has that mind within himself in the new birth. So he knows the workings of all minds, discarnate and

incarnate, without any dissecting instruments, laboratory experiments, or speculative theories. Without such a mind, the most brilliant scholars are but blind, and their leadership throws themselves and their followers into the ditch of disaster. Prominent men have fallen into the mud-puddle of spiritism by their scientific experiments in the psychic field. The Devil is far keener than is the merely human mind, and can delude the greatest scientists who have not the mind of the Spirit. Going where God is not with them, they go in darkness, and without protection, and fall right into the trap of the Deceiver. God has forbidden man to pry into the secrets of the occult, but invited to come to him for wisdom.

What scientists call "the riddle of personality" is no riddle at all. Yet the thing is having a big run just now among so-called thinking people. The guesses the wise ones make, and the solutions they propose, might be harmless, if they were not put forth so confidently and authoritatively as ultimate truth, to the confusing and misleading of such as are in an unstable state of mind.

The question of multiple personality is one of the pets of modern Theosophy, as it is of the psychic scientists. The glib talk about the "subconscious mind," the "subliminal self," the "su-

perconscious mind," "dual personality," "multiple personality," etc., is a booster of, and, indeed, a child of spiritism. It hides the real agencies behind the phenomena that are credited to the operations of these various minds. One theologian, a former pastor, goes so far as to proclaim that the Godhead is simply a combination of the various minds—the subconscious, the conscious, and the superconscious. He offers as sign of his calling to such apostleship the statement that he saw a light and heard a voice bidding him go forth in such work. Yet he teaches things that are decidedly dangerous, and is ignorant of the fact that God has not called anyone to his service by a vision or a voice since the call of the apostle Paul, who distinctly explained the matter so that no one need be deceived. The calls of God now are through his word, and the only visions we are to trust are the visions of faith.

Man is not a dual or a multiple personality. The singleness, coherence, or unity, of self is one of the basic realities of personality. Complexity is one thing; duality and multiplicity are quite other things. Unity may be made up of complex elements, while duality and multiplicity indicate more than one complete whole. Dual and multiple personality call for exorcism, not for scientific inquiry; for they are evidence of the presence of demons working in bodies they have in-

vaded, just as the Bible teaches. A kind of duality exists in the regenerate man, while the old nature struggles against the "new man," but that is far from being what is meant by the term in psychic phenomena. The old and the new men, in Christian experience are not two entities, but two states of mind in the same individual, in the spiritual sense. The personal identity is not affected, nor the personal consciousness.

The testimony of many persons as intelligent, and some more educated and skilled, compared with the psychic scientists, corroborates the Bible descriptions regarding multiple personality as being due to demonic possession. The strange inconsistencies of conduct in cases of dual or multiple personality are due to the fact that actually different persons are acting through the same body. It is no more incredulous that two or more personalities should occupy the same body than that two or more people should occupy the same house. In explanation of Blavatsky's constant inconsistencies, Olcott advanced the theory that she was subject to the influences of "incarnating entities," resulting in "double personality," and producing the "second self" in place of the "normal self." He was correct, but failed to recognize the real import of the situation.

The "super-selves" or "super-conscious minds" which theosophists say flood humans with

thoughts and feelings of an inspiritional quality are only their friends, the mahatmas under another mask, or other demons working another phase of the same general delusion. An abnormal mental activity accompanies theosophic experience and any other similar occult conditions. Some persons are crowded with thoughts until they can not rest without writing or talking out their inspirations. The "urge" (as they call it, or pressure, is from demons known as "teaching demons," whose doctrines are a subtle mixture that deceive almost the very elect, just as the Bible says. Contradictions in theosophic or spiritistic teachings reveal, not duality or multiplicity of human personality, but the work of different spirit teachers who disagree as much as do human teachers, and, perhaps to some extent, to intentional contradictions for the purpose of confusing.

Christianity does not superimpose another mind upon the human, nor substitute the human by another, but gives to the human the original Divine element or life that was lost by sin. The mind is restored to its norm, not controlled by an external power working mechanically. The dynamics of Christianity are not those of an electric power-house, but the very spiritual power of God's living nature united with the spirit of man. That power is not expressed in the phenomena of

occultism or cheap spiritism, but in the righteousness and holiness of men's hearts and conduct. Christians are not passive mediums of the Holy Spirit, as many pious people fancy (and so fall into a snare of delusion); they are not puppets pulled by invisible wires of spirit forces; but they are free people, children of God, therefore acting spontaneously from the Divine nature within themselves.

AND be not conformed to this age, but be transformed by the renovation of your mind, that you may examine [find out by experience, is the idea in the Greek word] the good and delightful and perfect will of God. —*Rom. 12:2.*

HAVING stripped off the old man with his practices, and having put on the new one, which is being restored into a full knowledge according to the image of him who created him. —*Col. 3:9,10.*

MAN OF SIN AND ANTICHRIST

IN view of what we have found Modern Theosophy to be, we are led to consider the ultimate climax of evil in this world. Scripture teaches that, side by side with the growth of the Kingdom of Heaven among men, and even mingled for a time with its outward form, is the development and ripening of the Kingdom of Darkness and of Hell. Again we have the brighter light and the deeper shadows. The wider apart the extremes, the greater the contrasts. So it is not at all strange, as many think, that the evil in the world becomes worse as the good matures. It is a "mystery of iniquity' that began to work in the days of the apostles, the full expression of which is to come out in the last days. The parable of the wheat and tares sets it forth plainly. As tares are an imitation wheat, and, when young, are hardly distinguishable from wheat, but must be left until maturity before culling out, so the work of Satan is in imitation of the work of God, and we need to wait for some development before making positive judgement. In the early stages of false religions it is so; for the very nature of religion is such that a common

principle is the basis of all. But this is carried too far, when people say that all religions are to be cherished as only adaptations to different minds, and lead to the same God and the same heaven. In nothing else is caution needed so much as in religion. God gave explicit instructions to His church as to how to distinguish false teachers, and we need to follow those instructions today as never before.

All signs point to the nearness of the world-harvest; for the ripening is far advanced. The world is full of humbug religions—tares coming to seed. There are cults outside and cliques inside the churches, and whole sects and denominations of professedly Christian churches, that are positively of Satan and posing as the world's religious leaders. In the apocalyptic messages of our Lord to the churches of Asia, he indicated plainly that this mixed condition was then present, and, in case of the church in Smyrna, he specified that some there who professed to be God's people really belonged to the synagogue (or church) of Satan. In the second chapter of Second Thessalonians, Paul states that the second coming of Christ will be preceded by a wide apostasy and the revealing of the "man of sin," the son of destruction, who opposes and exalts himself above everything that is called a god or an object of worship, so that he sits in

the temple of God, showing himself that he is God." He says that the revelation of this monster will be in his own season—when the culmination of wickedness shall have been reached. Antichrist is to come "according to the power of Satan, with all power and miracles and false prodigies, and with every unrighteous deceit among those who are destroyed, because they received not the love of the truth, that they might be saved." "Showing himself that he is God" indicates the practice of magic as imitation miracles; for it was by miracles that Jesus Christ showed himself to be God. Christianity puts the love of truth above curiosity for phenomena, and this item alone condemns the multitudes who, today, are running after psychic and spiritistic phenomena, while turning deaf ears to the word of God, which is truth. The way Blavatsky is extolled and the way Tingley exalts herself give some intimation of how a man may exalt himself above everything called a god. If Antichrist is to be a Jew, as some think, the way is open in the fact that some Jews are taking up with Theosophy and such cults.

It is plain that modern Theosophy is fulfilling a large part of the program that will bring about the fulness of iniquity and its ripening for the harvest of destruction. What could better focus the antichrist trend into a distinct personal Anti-

christ, with an apostate world at his feet, than the system which denies a God above man, makes man to be his own god, yet pays homage to mahatmic dictators, in a conglomerate mess of shifty doctrines and a practice that involves the worst elements of all pagan superstitions? What could better result in the worship of a world-avatar representing a fictitious "perfected humanity" claiming the rights and powers of God?

Irenæus said that the Antichrist will of his own accord, concentrate in his own person all apostasy. He interpreted the number 666 to indicate "a summing up of the whole of that apostasy which had taken place during six thousand years." This fits modern Theosophy exactly; for its exploitation of comparative religion, its eclecticism and synthesism of various religions, is directly adatped to the development of a personality representing the matured concentration of all apostasy.

Irenæus also suggested that Antichrist will sum up in himself all the elements of wickedness that appeared before the flood, due to the apostasy of angels, and also every error of invented idolatries since the flood, including all false prophecy and all deception. He ingeniously showed how the number 666 may indicate the full recapitulation of apostasy and wickedness through-

out all history—which closely fits modern Theosophy.

Some theologians have found in the Pope of Rome the predicted Antichrist, and have gone to some length in detailed evidences of the fit. But they seem to have overlooked the specially indicated mark of the Antichrist. The apostle John specifically states that the chief characteristic, the distinguishing mark, of Antichrist is the denial of the lasting incarnation of Christ in human form. That denial has assumed different aspects, and was already finding expression while the apostle was still living on earth. Whether it be denial of the original incarnation, as in the Gnostic doctrine of phantasmal manifestations, or denial of the second coming of Christ in the body, it matters little; for in either case it is a repudiation of the actual and permanent union of the Divine and human natures in Jesus Christ. Until it can be shown that the Pope represents and personally expresses Gnostic or Theosophic or similar doctrine it is quite out of order to identify him with the Antichrist, however much he or his system of religion perverts the Christian way.

That the Pope is not the Antichrist is plain from the Scripture which represents the Roman church as the harlot, not denying, but unfaithful to, her heavenly Betrothed, Jesus Christ. She is to be destroyed, and *then* the nations turn and

give their allegiance to the Beast, and worship the Antichrist, who takes the place of the harlot church. In the violence of his recoil against the corruptions of Rome, Martin Luther went to an unwarranted extreme in declaring the Pope to be Antichrist, and others have followed his mislead.

Interpretations of prophecy made prior to the birth of Modern Theosophy have described the situation of the last days and the personality of Antichrist in terms that seem to have been direct anticipations of the theosophic movement. For instance, in his *Lectures on the Apocalypse* [Vol. 2, Lecture XXXII], prepared before modern theosophy was put before the world, Joseph A. Seiss described as the coming religion of the prophet of Antichrist the very system we are discussing. The writer hereof never read that lecture until after this manuscript had been prepared. In commenting on Rev. 13:11, 12, the lecture refers to the fact that religions have all involved two elements of influence, both naturalism and supernaturalism, and says of the Beast-Prophet who supports the Antichrist:

> He has two horns, hence the two powers in a religion; therefore he is at once a naturalist and a supernaturalist—a scientist and a spiritualist—a Rationalist, yet asserting power above ordinary nature and in command of nature. In other words, he claims to be the bearer of the sum total of

> the Universal Wisdom, in which all reason and all revelation are fused into one great system, claimed to be the ultimatum of all truth, the sublime and absolute Universeology. And professing to have everything natural and supernatural thus solved and chrystallized as the one eternal and perfect Wisdom, he must necessarily present himself as the one absolute apostle and teacher of all that ought to command the thought, faith, and obedience of man.

Referring to the Beast-Prophet as having lamb-like horns, but a dragon-like voice, Seiss says:

> He is lamb-like in that he proposes to occupy only the mild, domestic, and inoffensive position of spiritual adviser. What more gentle and innocent than the counselling of people how to live and act, for the securement of their happiness! But the words are like the Dragon, in that such professions and claims are in fact the assumption of absolute dominion over the minds, souls, consciences, and hearts, of men, to bind them irrevocably, and to compel them to think and act only as he who makes them shall dictate and prescribe. Only to the eternal God belongs such power; and when claimed by a creature, is, indeed, the speech of the Devil, the spell of hell usurping the place and prerogatives of the Holy Ghost.

Could any description better fit modern theosophy, in its pretentions and in its realities? Surely, Seiss had the prophetic sense and perception, if not inspiration, to enable him to so closely describe in advance a system of pretentious religion that, in every particular, is fulfilled in modern theosophy.

By thus quoting, it is not meant to endorse all that Seiss wrote.

In *Christianity and Anti-Christianity in Their Final Conflict,* by S. J. Andrews [In A. D. 1898], are several statements which also apply in like manner to this topic. From the Preface we quote:

> He who seats himself in the temple of God "showing himself that he is God" (II Thess. 2), is not, as is often said, one who compels the world to pay him Divine homage by brute violence; it is done voluntarily. That he can present himself to men as the object of Divine honor, and receive it, shows a community of belief already existing between him and his worshippers. They see in him the representative of their own religious ideas. He will not come as a spectre of the night, but as an angel of light, the morning star of a new day [just as theosophy professes to do]; and the age that will welcome and worship him will not think itself irreligious, but the most religious of all the ages. In him the modern spirit will find its truest representative and exponent. We may believe that he will be regarded by his generation as the highest type of our developed humanity, the noblest embodiment of its dignity, its "consummate flower." He will be recognized as a natural king of men, and his kingdom, rising grandly before the world, will be welcomed as the full evolution of the democratic idea, the realization of popular aspirations, the end of social strife, the unity of nations, the natural outcome and highest product of our civilization, and the goal of human history. It will be welcomed by the multitude as the long-promised "Kingdom of God." This man and his kingdom are not the accidents of an hour, there is a long preparatory process.

From the Introduction we quote:

> For the Messianic kingdom he [Antichrist] will substitute an earthly kingdom, the elements of which will be fraternity, liberty, equality, and in which will be the highest development of man. It is here that he offers himself as a substitute for Christ.

How well do these quotations fit modern theosophy as the forerunner of Antichrist! The book shows several influences at work in the same direction, under different names, but what we have found in theosophy places it in the lead of all. The personal Antichrist, it is evident, is to be an incarnation of Satan, in imitation and burlesque of the incarnation of the Son of God. Who could better fill such a place than the offspring of a theosophic pair, each possessed by Satan, as we have seen to be possible, and fulfilling the mission of the free-love affinity doctrine? If not Antichrist himself, such an one might be his prophet, his John Baptist—the "Twelfth Messiah" so confidently predicted by theosophists as soon to appear. Women of the inner circle of the sun-worshipping degree of the modern oriental cult are taught that one of them is to be the mother of this pseudo-Messiah. By what father, it is not stated, but one may properly infer that it may be one of the "affinity" freelovers of the cult. Such an offspring would, indeed, have wisdom, cunning, power—those of the Devil himself. He would have the fascinat-

ing beauty and persuasiveness of an angel of light. He would be a polished gentleman; a diplomat, tolerant in pretense, but imperious in his hold upon men's devotion; versatile, yet holding to one purpose of making all things to mock God; professing to let every man choose and determine his own way, yet unrelenting in tyranny through deception; begotten in defiance of law, he will be the "lawless one". Being under delusion, the world will wonder, exalt and worship. But God's people will suffer for a little while, yet resting in the assurance that their Lord will come with deliverance and with reward unto all who endure and overcome. The fascinations and deceptions of modern theosophy call for earnest watching and resisting, but read:

> He who conquers, even he who keeps my works to the end, I will give to him authority over the nations (Rev. 2:26).
>
> Because thou hast kept the word of my patient endurance, I also will keep thee from that hour of trial which is about to come on the whole earth, to try those who dwell on the earth. I am coming speedily; hold fast what thou hast, so that no one may take thy crown. The conqueror, I will make him a pillar in the temple of my God, and he shall never go out more; and I will write on him the name of my God, the new Jerusalem, that cometh down out of heaven from my God: and my new name (Rev. 3:10-12)

CONCLUSION

THE messages of the Lord to the Asian churches, from which the above quotations are taken, apply today; for those churches were representative and their experiences were typical. With all the variations of outward circumstances, principles do not change. The atmosphere of subtle dangers, as well as of open hostilities, that surrounded the early churches still continues to menace Christ's people. The same warning and exhortation and assurance that applied then apply now. As the churches were to some extent infected then, so they are now. In this book we have not only exposed the evils of a false religion, but have incidentally noted certain wrong conditions in the churches that have been allies of the spiritistic propaganda, helping it to an insidious influence it never would have exercised but for the pernicious perversions within them. But, in such criticisms and warnings there is only the effort of kindness to help, not the antagonism of sensoriousness. When the Lord walked among the candlesticks he observed both the evil and the good, and his messages contained both criticism and commendation. To ignore or

reject the criticisms, was to invite the departure of the Spirit from the churches. The tendency today is to resent all criticism, with the result that many are left to the devices of deceiving powers. It is earnestly hoped that whatever of evil this book points out as being within the churches will be carefully considered and appropriately acted upon. Only as we keep fast the word of God, give the testimony of Jesus [which is the spirit of prophecy], and abide under the blood of the everlasting covenant, can we endure amid the hostilities of the powers of dark deceptions, and overcome unto glorious victory.

As Judaizers sought to nullify the gospel of Jesus Christ by insidious combinations with legalism, so Gentile teachers have sought to pervert it by pagan interpretations. If the history of heresy were taught in our churches, it would be a great help in preserving the sincerity of the truth; for ignorance of the enemy makes people easy victims. Modern cults of delusion have their power because of the lack of knowledge in spiritual things among the people. Only in the presence of the light of exposure do the workers of darkness flee. We have in only fragmentary measure, considered the Whence? the What? and the Whither? of one of the most subtle and pretentious cults of diabolism ever invented. May the showing be useful, not merely gratifying

curiosity, but supplying information that may serve for defense and for use in helping to dissuade others from venturing into the snare. In such a dangerous thing, the only safety is in refusing to take the first nibble at the bait.

Some say we should ignore such fad cults, letting them simply pass away when they have run their course. But God never gave such advice. We are to withstand falsehood, and contend for the truth. We are to give warning, and expose the wiles of the Devil. It is because of ignorance of Satan's devices that many are led into destruction. Never was clear instruction in truth more needed than now.

In criticism and refutation of certain of Jacob Boehm's (or Behmen as sometimes written) theosophical output, John Wesley said he considered him to be a demonosopher, rather than a theosopher. Has not our study proven that Modern Theosophy is really up-to-date demonosophy? Q. E. D.

Could anything be more diabolical than the use of the word Theosophy, meaning "God-wisdom," to designate so vile a system as we unmask?

APPENDIX

A BIT OF PERSONAL TESTIMONY

THERE is some hesitation to bring personal experience into public discussion, yet it is sometimes useful in making clear a point, and, especially, in helping any who may be in perplexity from peculiar conditions that puzzle them by the assurance that they are not alone and may find the same way out of the tangle. From earliest childhood, I have been troubled with strange psychic experiences that I did not fully understand until making the serious investigations which have resulted in this book and other writings. In resisting psychic promptings and holding to the explicit word of God, I have for many years suffered a living martyrdom of persecution from the evil powers beside which the swift physical martyrdom of early Christians must have been a pleasure. For thirty years, I have known but few hours of consecutive time free from pain and other suffering, for years so acute that it seemed that it could not be endured a moment longer. Yet, amid it all I have done the work of two men, and can testify that "His strength is perfected in weakness."

So, what I say on this topic is not idle words. In the Christian life, we are to expect strange experiences from the assaults of spirit enemies—"fiery darts" the apostle calls some of them. But there is too little definite instruction given in these days as to how these may come, so that we do not properly recognize them, or know how to meet them. The tendency of the day is to deny the interference, and even the exist-

ence, of evil spirits. So people are ashamed to tell of their strange personal experiences, lest they be accused of fault. It is a sign of the delusions warned of in Scripture, when people deny the presence and working of evil powers. It is a good sign, not a bad one, when really Christian people have strange struggles with invisible foes—it is to be expected that enemies will attack. This is a word for the encouragement of any reader who may be tried in such ways. Just overcome by holding fast your faith in the power of Christ to give victory and deliverance.

When a young man of twenty-four, I was pastor of a Methodist country circuit with four "charges," as they were called. One day, when walking from one charge to another, through the native woods, while crossing a certain open spot never before passed, a sudden flash of recollection came into my mind of having been in that very place at some time long past. Yet it was a new path, and I had been in that neighborhood but a short time. In that circuit were certain families of spiritists that showed considerable interest in, and friendliness for me. At the time I did not think of any special significance, but later developments showed that there was a reason, namely, to entrap me into spiritism; for my temperament, with uninformed piety, would have made me a good medium. Passing over more than twenty years filled with strange things, at the time I was beginning to make special investigation of Modern Theosophy, compelled by special circumstances, I was working at my desk in one of the Government offices in the City of Washington, one day, when a sudden and very strong flash of unnatural consciousness came into my mind. I distinctly saw and felt myself in India, squatting on a sandy place as a Hindu yogi. A peculiar soft warmth of atmosphere, and a strange brightness of sunlight mingled with a dreamy haziness seemed to fit the situation. It was a

perfect picture and a clearly definite consciousness. I at once recognized the meaning of it, and fought it off. It all happened in an instant, yet would have continued longer, had I encouraged it. A few years later, I met a Methodist minister who had spent twelve years as a missionary in India, to whom I related that experience. He said that the description well fitted the actual conditions in that country, and he recognized the meaning of it. Not long after that experience, I was riding in a street-car in the same city. Just as we were going past a certain point a flash of consciousness came to me in which I seemed to be back in ancient Rome. For the instant, I was a Roman citizen with all the consciousness that implied. As before, so then, I fought it off. These are only samples of many such experiences that have come to me unsought.

Were these memories of actual former incarnations? Are these experiences a suitable basis for teaching the doctrine of reincarnation? Theosophy says they are. How about the scientists, with their race-consciousness? Now I was definitely aware of the source of the unusual feelings, and the peculiar kind of intellection that accompanied, just as I am definitely conscious when in the presence of one who is in an epileptic fit of the agency of an invading spirit, just as the Bible states. There is a distinct difference between thinking that is voluntary and of one's own reason, and that which is involuntary, accompanying a psychic disturbance. Psychic intellection is simply a consciousness that seems to come from subtle feeling, accompanied with a more or less passive state of the real mind. It is in the psychic element, closely connected with the nervous system, that obsessing spirits do their work, first by a process of hypnosis, and, if admitted, later by actual possession. This is a hint of the real meaning of all spiritism. It is in accord with Scripture, which distinguishes between the psychical and the spiritual.

JESUS NOT AN ESSENE

THE claim by Theosophists that Jesus was an Essene is entirely without foundation, and contrary to all indications. During the years when they say he was with the Essenes he was with his parents, obedient according to the Jewish law; for he was "born under the law," and obeyed it to the letter. The law required sons to be subject to their parents until thirty years of age, before undertaking any public office or work. Instead of being away from home and in a monastic community studying esoterism and occultism, Jesus did not study with anybody. "How does this man know wisdom, never having learned? Is not this the carpenter's son, and are not his brethern and sisters with us?" asked his astonished townspeople when they heard him teach. They had known him as a quiet, unpretentious homebody, and were unable to account for his unnatural wisdom, which was not acquired at schools, but which was within himself as Son of God. To his human consciousness, that wisdom was unfolded gradually, but it came direct from the Father, as he declared. He did not bear witness of himself or of doctrines he had learned from men, but of the truth he received from the Father.

Jesus was full of grace and truth by virtue of the Godhead, whose fulness dwelt in him. And, like a wise teacher, he unfolded the truth gradually to his disciples as their limitations were able to receive. God is no magician, violating human nature by sudden manifestations of truth that startle and confuse. His conquest of the world, and of individuals, is not by waving a wand and saying "Presto," but by the normal process of teaching truth. Jesus had no need of the Essenic mysteries in his teaching, nor of the magic of occultism; for he did no violence to the mind of man, created in the likeness of God. If Jesus had been with the Essenes, his neighbors would have known it.

But modern theosophists have access to the "astral records" which refute the testimony of eyewitnesses—witnesses who were peculiarly disposed to accuse him of being an Essene, if there were the least basis for such a charge. The theosophic claim is without elemental common-sense.

"THE SILENCE"

MUCH is said, in "New Thought" even more than in Theosophy, about "entering the silence" as a spiritual exercise. Normally applied, this is all right, but as used in these cults it is only a means for putting one's self in the way of self-fascination and in the yet more dangerous path of deceiving spirits who play upon the subjective feelings of people. Some experimenters in hypnotism make use of an artfully devised "silence chamber" by having the room soft-carpeted; the furniture guarded by rubber bearings; with a mild and soothing temperature; the windows shaded so as to produce a "dim religious light" effect, etc. Such things give an air of mystery, appealing to superstition and favoring an introspective attitude of mind. The result is a state of passivity important in hypnosis. One of the practices of new-thoughters, when "going into the silence," is to fix the gaze upon the nose—one of the regular methods of self-hypnosis. This is used by Hindu fakirs to produce trance conditions. Some practitioners of occultism burn incense in the room just before a sitting, or seance, in order to produce a soothing effect upon the nerves of subjects, making them more passive to influence.

The rector of an Episcopalian church in the city where the writer lived when working on this manuscript started a new movement in his parish, which he called "Churchly Quaker Meetings," or "Corporate Closets," for "corporate silent prayer." The plan was for all

who wished—Christians, Jews, Catholics, Protestants; high and low churchmen, Quakers, Theosophists (by some oversight not including Mormons and Mohammedans!)—to come together at the church, enter "silently and softly," work themselves into a passive state by auto-hypnosis (by "saying together the 'Our Father' with great deliberation and intention to realize God's Fatherhood and our Brotherhood in Him, and then go into the silence") and thus worship a Something that has no Lord Jesus Christ about it!! The instructions continue:

> Sitting or kneeling, disposing the body so as to most easily forget its existence—perhaps breathing deeply a few times so as to attain bodily restfulness [passivity, really], the first stage is that of *The Stilling*.. ..Then, *The Listening*. Listening! not intellectual meditation, but openness of ear to God's voice and openness of eye to the inner light and of heart to the inner witness....Then, *The Self-Surrender*. 'Not my will, but thine be done.' Trust in God's guidance. Thanksgiving for his felt presence.

Paganism refined by Twentieth Century culture! Enchantment applied to perverted Christianity! All the settings for a seance with demons! In a church that boasts apostolic succession! This movement saw the light first in New Zealand, where some Quakers (a mildly spiritistic sect) were allowed to use a parish church for their meetings. The rector and some of the members, together with Theosophists, joined in the meetings. The result was so [delusively] delicious in spiritual [?] uplift, that the arrangement was continued, and the plan was published abroad. Now it is being followed by high-churchmen in England, who regard it a wonderful revival of spirituality to keep company with, and relieve the deadness of, their formal sacramental services. Those who read this book understandingly will see the delusion and snare in this apparently pious movement. But the rector of that

This rector was James M. Sterrett, who committed suicide in 1923, weakened by practice of passivity.

Washington church could not see the danger when it was pointed out to him. So do men prefer darkness to light!

THE DRAMA

FASCINATION is back of the drama, which is a living-talking-picture of events made to play upon the sensibilities of spectators. There is an element of fascination in pictures—they appeal to the imagination. The drama originated as a feature of the ancient Pagan Mysteries, expressly to impress, or fascinate. Referring to ancient Greek drama as a teacher of life-mysteries, Catherine Tingley says:

> Then, as today, to nothing did the masses respond more quickly than to truth in symbolic form, to music, to sculpture, the temple frescoes, the temple processionals, and the Mystery Drama.

As the masses are carnal and lost in sin, their judgment is hardly to be taken as an indication of what is right in spiritual things. Psychological appeal is by no means spiritual appeal. Augustine, who had been an ardent devotee of the theatre, was much opposed to it after his conversion. He declared it useless as a teacher of truth, and showed that its appeal is not to the conscience and reason, but to the emotions. A whole audience will often weep over some pathetic scene on a stage, teaching a "lesson," because of *rapport* with an actor, not because conscience is responsive in repentance. People go away and live as before, even more hardened in the reaction of feelings excited without the awakening of the spirit. The emotion was only a momentary fascination, without any power unto righteousness. This is true now of all artificial schemes to draw and impress people. The picturesque and dramatic entertain, but do not convict. "Successful" revival meetings

that only stir up temporary response through emotional incitement by dramatic or spectacular appeals may properly be labeled "Successful Seances."

Elocution is only a trick of imitative eloquence that seeks to impress by fascination, rather than to instruct for intelligent conduct. The vociferous bellowings of an ignorant and excited preacher can stir an audience to pious frenzy with empty words, but not to enduring righteousness. The sing-song voice and swaying body of an ignorant "revivalist" can secure hypnotic response to the complete "filling of the altar," but his hearers keep on living as before.

Ancient teachers, including Jesus Christ, sat down while they addressed audiences. They were not actors, nor dramatic orators, nor elocutionary ranters, nor acrobatic performers. Truth needs no such support. Truth is of integrity, and integrity makes no display of itself, and needs no tricks to emphasize it. It was the pagan Greek orators and dramatists who made such ado over "action" as the essential element in forceful address. A prominent writer on music has said that gesticulation is the first stage of the dance, and the dance is certainly carnal. At its best, gesticulation is psychic and not spiritual in its appeal. In the long run, tricks and trappings of oratory and drama fail as Gospel adjuncts. The Holy Spirit accompanies the plain and simple preaching of the word of God, not the schemes of men. Churches that dramatize religion and indulge in pageantry thereby confess their lack of the Holy Spirit, and seek to get results from substituted psychic appeals.

IN simplicity and sincerity of God, not in fleshly wisdom [artful, beguiling, ensnaring] but by the grace of God, we have conducted ourselves in the world. —II CORINTHIANS 1:12.

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